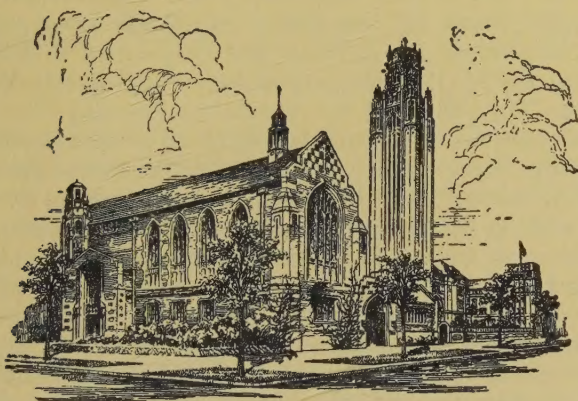


The Chicago Theological Seminary REGISTER



ALBERT WENTWORTH PALMER

May 18, 1879—December 16, 1954

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TO THE ALUMNI

C.T.S. alumni, as a corporate body and as geographical units, have captured the C.T.S. headlines these days. You have no doubt already received the *Alumni Directory*. It turned out to be a much more arduous task than any of us had anticipated. The initial research and the typing was done by the wife of one of our students, Mrs. Lois Watson. The rechecking and additional research for names and addresses cost countless hours of labor to Mrs. Elsie McFadden, the Registrar; Mrs. Evah Kincheloe, '32, the Librarian; and Mrs. Adeline Ost, the Registrar's secretary. Many another eye went over the columns. You have no idea how difficult it is to keep an alumni file up to date. We realize full well that we have made errors of commission and omission. May we count on you to keep us informed of changes in your address and status.

The last issue of the *News* informed you of the gala doings of the alumni at Ministers' Week and of their long-range plans. The president of the Alumni Association, Mel Frank, '41, has done a remarkable job in appealing to your loyalty and harnessing your devotion and imagination to projects of tall significance, not only for the Seminary and for Congregationalism, but also for Protestantism. The officers of the Association, learning that Mrs. McGiffert and I were to visit the West Coast, asked me to present the Alumni Citations in person to men there who could not attend the Alumni Banquet.

At a C.T.S. alumni tea in Phoenix, Arizona, arranged by DeWitt Joseph Brady, '47, with his mother as hostess, I presented a Citation to Waldo Richards, '30. Others at this alumni meeting were: Charles Franklin Parker, '32, and Mrs. Parker; F. A. Barnhill, C. E. Tait, and Charles Nelson of Phoenix; and C. L. Prior of Tempe.

In Tucson, I presented a Citation to George Vance, '30, at each of the two morning services at which I preached. Paul Dickey, '38, and his wife and son, and John G. Dickey, '04, and Mrs. Dickey, happened to be attending church. They, together with the Vances and the McGifferts, had a special C.T.S. alumni lunch.

In Claremont, Professor Eastman and John Von Rohr, '41, arranged an alumni luncheon. Present were: Nathaniel Hass, '15, and Mrs. Hass; Hudson H. Pittman, '16; John Mixon, '35, and Rosalie Mixon, '34; Alvin Scaff, '40, and Marilee Scaff, '38; Jean Starr Williams, '41; Mary Alice Geier, '45, and Mr. Geier; Robert Kesler, '48; and Mrs. Eastman and Helen Von Rohr, '40. This was another delightful occasion.

We also had a lovely visit with the Everett Luthers, '53, in San Fernando. On my way north, I stopped at Santa Barbara, where Ralph Veit, '30, is starting one of the "churches of promise," and over a glass of cool punch in his living room I presented a Citation to him. In Berkeley, William D. Pratt, '35, gathered together another group of alumni: W. Edgar Gregory, '36; Ralph Hyslop, '38, and Betty Hyslop; Adena Joy, '40; Dorothy Dale, '49, and Alfred Dale, '52; and Charles Woodworth. Here the discussion was particularly enlivening. And everywhere I found a fine spirit of encouragement and of concern for C.T.S., for Christ and the Church.

A. C. MCGIFFERT, JR.

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ALBERT WENTWORTH PALMER

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[The three addresses which follow were given in Graham Taylor Hall on February 1, 1955, at the Memorial Service held during Ministers' Week. Mr. Templeton speaks for the Board of Directors of the Seminary; Mr. Kincheloe, for his fellow-members on the Faculty; Mr. Dick, for the Alumni.]

IT IS a privilege, indeed, to participate in this service of appreciation, in which we are gathered to recall memories of our most highly valued friend and co-worker. In attempting to speak for the Board of Directors, I feel and regret my inadequacy—yet seize the opportunity. Albert Palmer was a leader, but, still more notably, he was a friend.

Dr. Palmer served the Chicago Theological Seminary as its President from January 1, 1930, to December 31, 1945, a span of sixteen years. It was a period of progress. Following hard upon the constructive period under Ozora Davis, during which the material needs were secured—largely through the Victor Lawson legacy—for continued and expanded growth, came Albert Palmer's quiet, deep-running, spiritual leadership in theological training. Surely, a troubled world may well do him honor for the many capable and consecrated servants of the Cross who received training and inspiration during that sixteen years of Albert Palmer's lead-

ership. Their fields of service now extend throughout the world.

Among the major administrative accomplishments of Dr. Palmer's term, on which he and the Board collaborated with deep interest, was the Seminary's Retirement Plan, made effective in 1941, completed and adopted in 1943. In this his kindly spirit was displayed in his concern that everyone in the service of the Seminary should receive careful consideration, especially the older faculty group and staff, whose capable and loyal effort over many years was reflected in the recognized character and standing of the institution.

Perhaps the most notable achievement of that period was the formation of the Federated Theological Faculty in 1943. This was very largely the work of President Palmer and Dean Colwell, planned to broaden and strengthen preparation for service in the Christian ministry, both academically and professionally.

Clear reflection of the depth of Albert

Palmer's thinking, the breadth of his outlook, and the consecration of his motives is preserved for our inspiration in his review of the term of his presidency, presented as he approached the close of his active service in December, 1945. Brief quotations are significant:

Theology is just now the focus of attention for student interest. . . . What we need is a theology that can give us a livable interpretation of the universe—all of it, including human personality, human history, divine revelation, and the crowning fact of Christ himself, a theology that will inspire us to take arms against a sea of troubles and struggle on toward the city of God.

And his closing paragraph:

All these hopeful developments now come to their time of testing. The atomic age has arrived! No man knows what changes it will bring, but they will be tremendous, and the greatest strain of all will be in the realm of spiritual values and moral standards. Never did the world stand so in need of wise, devoted Christian leadership as it does today. The future task is clear and almost overwhelming.

May God give to us all—to whom it has fallen to carry on in Albert Palmer's stead—direction, understanding, and strength effectively to continue the enlistment and the preparation of capable and consecrated men and women for service in all fields of Christian ministry. This, I am sure, was Albert Palmer's greatest desire.

WALTER L. TEMPLETON

I wish to name for us some of the outstanding characteristics of Dr. Albert W. Palmer as they impressed me. The first characteristic of which I speak was his ability to work with concern but without emotional involvement. He always had concern for problems and for people. He sought to get at the essence of a problem—to get action, to do something—but he

was able to look at problems in an impersonal manner. This was one of his great assets. It permitted him to do a great deal of work, to enter helpfully into many situations and yet at the same time to transcend them.

A second characteristic of his life and work was his "clarity of style" in speech and in writing. Extreme clarity is dangerous for those of us who are not artists. One's friends say, "Yes, I knew that before," and one's enemies are able to label you for what you are. There is a certain advantage in being so subtle that you cannot be understood. Dr. Palmer always disliked technical language, at least he disliked a lingo—a jargon. He specialized in language for the layman and became an artist in this field, able to say the most profound things of the Christian religion so he who runs may read. His clarity of style in writing was not unrelated to the clarity of his spoken word. This was greatly augmented by a voice which was full and clear. His voice carried so well that he could speak in a conversational tone and have it reach to the edges of a very large audience. The ease and relaxation with which he spoke added to the ability of his hearers to understand him and also to receive what he had to say.

When I think of Dr. Palmer, I think of steadfastness for the Christian life. On one occasion here at the Seminary he referred to the fact that his father read to him Bunyan's *Pilgrim's Progress*. This afforded us a little clue to his life. Dr. Palmer evidently in his youth committed himself to the city of God. When he turned his face steadfastly toward "Jerusalem," there he would go. He stood for causes at any cost. He never let people make unjustifiable assumptions regarding democratic procedures, social justice, or social action.

His steadfastness in the Christian life also involved an energy and a diligence

which one does not often see. True to the spirit of Bunyan's *Pilgrim's Progress*, he would not stop long at the "gay fair" with its trifling amusements or be drawn aside to rake muck with the muckrakers. Bunyan's great hymn gives poetic expression to his steadfastness.

Who would true valour see,
Let him come hither;
One here will constant be,
Come, wind, come weather.
There's no discouragement
Shall make him once relent
His first avowed intent
To be a pilgrim.

Dr. Palmer was the "liberal Congregationalist." He provided one of the most perfect patterns in America of the liberal Christian. He brought the concerns of this world into the church and related them to worship. He gave attention to worship, and his manner in the conducting of worship contributed to it. He would not take the holy without the righteous; he minimized the difference between the two.

For him religion had uses for mankind. It was not narrowly utilitarian but had ends, goals, and ideals. He joined in rethinking the social gospel but believed and acted as if God and man have possibilities. The following descriptions of the hallmarks of the religious man remind one of the liberal Congregationalist which Dr. Palmer was. As Dr. Willard L. Sperry says in *What We Mean by Religion*:

Meanwhile, as you come to the mature forms of religious experience, you are not left in doubt as to the hallmarks of the religious man. Whatever else he may be, he is not the solitary, unrelated man. He is a man who believes that he belongs to something or someone other than himself. He has a cause or a concern to which he has pledged himself, or a beloved to whom he has given himself [p. 16].

An outstanding characteristic of Dr. Palmer in his work and preaching and in

his dealing with people was the restraint which he exercised. This was especially marked on great occasions. Almost always, however, he put in a sentence in which he let one know that you were in church and not in the drawing room. Once in Rockefeller Chapel he gave an illustration of the Indian youth in their initiation rites. The first youth, sent to climb a high mountain, brought back a twig of pine from the tree line; the second one brought some clear quartz from the summit of the hills; the third brought nothing in his hand but exclaimed, "But I saw the sea!" It was here that the effects of Dr. Palmer's great restraint came out. He lifted up his voice and said, "But I saw the sea." He had us, and we could not escape. One feels that Dr. Palmer's restraint was meaningful because one could sense the depth of the meaning to which he gave expression.

Dr. Palmer's life among us, and all with whom he associated, was of such a character that when we think of him we cannot help but be in the mood of the celebration of the Christian. I wish to close with a brief paragraph from Von Ogden Vogt in *Modern Worship*, where he says:

This is the inner praise and celebration of life which is religion. It is the acknowledgment of grace and the assumption of responsibility. To lift this experience into consciousness and universality is the nature and function of public worship. To be in love with life, to have a zest for life, to find it good, to love not merely this or that partial good, but to love life, all of it, to love God, this is religion. To praise and celebrate life, not merely this good fortune or delivery from that distress, but the memory of all things, the hope of all things, life entire and complete, to praise God and to celebrate his goodness, this is worship [p. 7].

SAMUEL C. KINCHELOE

You have just heard two addresses of tribute to Albert Wentworth Palmer by

men who were privileged to work closely with him in the administrative and academic affairs of the Chicago Theological Seminary. I have been given the honor to speak on this memorial occasion in behalf of the Alumni. I am aware of my inadequacies on two counts. The full richness and complexity of President Palmer's life and devotion, capabilities and accomplishments, cannot be encompassed in the time I am permitted. Nor can one alumnus express the tribute of the varied company who during Dr. Palmer's presidency were sent forth to serve the church: college presidents, college and seminary teachers, Christian educators, administrators, missionaries, workers in visual aids, radio, television, journalism, and the parish ministry. It would be presumptuous were I not to state frankly that I speak only as one parish minister.

It was, I think, providential and appropriate that Dr. Palmer was called to the presidency of this Seminary from his distinguished pastorate at First Church, Oak Park. He was first and foremost a churchman; and a school dedicated to the professional training of men and women for church vocations needs to be familiar with the church's life.

Churchmanship, as Dr. Palmer personified it, was many-sided and was possessed of an appreciation of the church's role in the world. The depression with its sociological and economic factors entered into his administration. The threat of war, and the years of war, the rise of totalitarian states, the ferment in the world of nations, the changing issues of racial relations, the ecumenical tides—all of these were part of his concern.

His was a constructive churchmanship. His churchmanship is remembered because he was a builder, both physically and in a broader sense. Whether it was in Connecticut, Redlands, Oakland, Honolulu, or Oak Park, the parish churches he

served were stronger when he left than when his pastorates began. Central-Union in Honolulu furnishes at least one significant token by which to understand this man. When the architect came to him and suggested that there was a place for an eighteen-letter inscription over the chancel, Dr. Palmer suggested Paul's "love never faileth." How appropriate for a Christian church. How revealing of Dr. Palmer's own profound faith.

Dr. Palmer's churchmanship was courageous. When during his Oak Park pastorate an attempt was made to intimidate him and his church upon the issue of freedom of speech and assembly, he would not allow pressure to deter his course. He defended for others, and exercised himself, responsible freedom of utterance. On another occasion during his presidency here a group of students became involved in action that led to a picket line being formed by a union. I feel sure now he was embarrassed, and his patience was tried, but he remained firm in his conviction. Each of us could enumerate occasions when Dr. Palmer showed courage. In his late years he reluctantly broke a professional relationship rather than equivocate on an issue upon which he felt deeply.

Dr. Palmer unashamedly belonged to what might be called the "liberal" school of theological thought. Another spirit pervades and dominates the younger men among us. And at times there were differences among us. Dr. Palmer never, so far as I know, feared difference or diversity. Perhaps some of you remember as I do how often he quoted Isaiah's "Come now, and let us reason together." The repudiation of reason, the flight from rationality, has gone to extremes in our time, and it is wholesome to have a ringing affirmation of reason's rightful place. President Palmer's faith was a reasonable one, and consistent with that is the modifications he made as experience and reason taught and led.

Some of us may disagree with "liberal" theology, but no one could accurately accuse Albert Palmer's liberalism of lacking conviction.

His churchmanship was comprehensive. From his service to the Chicago Union to the moderatorship of the General Council he displayed an awareness of the full life of the churches. The first time I ever heard and saw him in action on the General Council level was at Grand Rapids as he spoke for the denomination's Commission on Interchurch Relations report on a draft of the "Basis of Union." It was a temperate and balanced presentation. Or who could forget his proposal that the Oberlin General Council over which he presided as moderator be governed by "Agreed" instead of parliamentary maneuvers. Naïve? Perhaps, but, more accurately, I think, an attempt to operate on a level of broad and inclusive understanding rather than technicalities.

Another way to consider the comprehensiveness of his churchmanship is to consider the Federated Theological Faculty, of which this Seminary is now a part. This concept takes into account the ecumenical movement. If the World Council of Churches or the National Council are to function significantly, there must be people whose training is broad, inclusive, ecumenical. Such an endeavor is difficult to accomplish, and the way is hard. Some of us have become more aware of the problems. If there are problems, there are also possibilities. The Federated Faculty is pioneering in theological education. Albert Palmer's comprehensive churchmanship helped to bring this venture into being.

Albert Palmer was also a craftsman in his churchmanship. He disciplined himself in his preparation. Whether he preached in a large congregation or a small one, he prepared with equal care. His rich voice he commanded with equal effectiveness in Thorndike Hilton Chapel or Rockefeller Chapel. Sometimes to those intrigued by new learning, he seemed too simple, unaware of the complexities of the arguments and abstractions and even scholarship of the Seminary and Divinity School. Fifteen years in parishes have revised my estimate, as they revised the estimates of some of you. The profundities of the Gospel must be communicated. The lives and faith of men and women who came to understand and believe in the Lord Jesus Christ through his pastoral care, his preaching, and his prayers correct beyond cavil the estimates of youth's callowness.

"Techniques" and practical courses are sometimes criticized. Neither is a substitute for faith, experience, or knowledge. But neither will faith, experience, or knowledge which cannot be communicated or expressed be found worthy of the Gospel of Jesus Christ. Again I can hear Albert Palmer quote Paul: "Let all things be done decently and in order."

Wherever we are called to serve we must be grateful for this man's churchmanship. Our best tribute will be when as "workmen unashamed" we endeavor, each in our calling, to be craftsmen of comprehensive, courageous, constructive conviction. Then we, too, may be graced with an understanding that "love never faileth."

THOMAS CHALMERS DICK, JR.

THE PROMISE OF CONGREGATIONALISM

By ALBERT BUCKNER COE

[Dr. Coe, present Moderator of the General Council of Congregational Christian Churches, delivered the fourth Alden-Tuthill Lecture during Ministers' Week. His subject: "The History and Promise of Congregationalism." The second part of his address is presented in this article.]

THE promise of Congregationalism lies in the witness it can make in the life of America and of the world. If we are to make this witness, we must do two things. We must purify and correct and balance certain emphases which are central in historic Congregationalism and which may have come on evil days, and we must maintain certain qualities which are strongly evidenced in the present life of Congregationalism.

I

Let us seek to purify and correct and balance two central emphases of Congregationalism: the concept of autonomy and the concept of fellowship.

A Congregational church is free, independent, and subject to no overruling human voice or overruling human hand. It is a free church. But it may be possible that we have forgotten why we are free.

The local church is the channel through which God speaks to his people. Because this is true, the church must be completely free of outside intrusion. It must be unmolested, unfettered, open, in order that God may speak to it and be heard. This is autonomy. Dr. Nathaniel Micklem says: "Our spiritual objection to Presbyterianism is not in respect of the common consultations of the church through ministers and elders, but to the claim of the Presbytery (however rarely exercised) to override by law the convictions of the local

congregation." This autonomy of the local church means basically that the church, the group of Christ's people, may pray and sing and listen with no consciousness of a restraining human hand upon its shoulder. The chief interest in autonomy should not be in property rights or any other material matter. The chief interest should be in the matters of the spirit and the gospel. Our material rights are important only so far as they concern the proper ordering of our church lives. The local church must be free and unfettered in order that it may move to some mountain of transfiguration or to some upper room at Pentecost. Let us never forget that, as Nicholas Berdyaev says, "freedom is a burden rather than a right, a source of tragedy and untold pain."

It is quite possible, as we try to keep our autonomy what it is intended to be, that our greatest hope lies in such an emphasis as British Congregationalism makes on a true church meeting, where the church is gathered regularly—gathered sometimes to transact business, yes; but always to pray, always to receive God's message, and always to act upon that message. Unless this conception of autonomy is emphasized, we may be upon evil days.

As we seek to re-enthron the concept of autonomy as spiritual, not material, so we seek to re-enthron the concept of fellowship. It is possible that we lost the

Unitarians from our fold because we did not live up to our own convictions on fellowship as expressed in councils. It is true, also, that we failed in fellowship when we lost our Congregational churches in New York and Ohio early in the nineteenth century. We have been afraid of organization, which is properly nothing more nor less than the expression of that mutual trust and confidence which are the ingredients of fellowship.

We need fellowship today in order that we may confer concerning the most challenging problems that have ever faced the Christian communion. How could John Wise bring himself to tell the churches to stay in their own little corners! The people needed to come out of the valley and go up the mountain to mingle in councils and be inspired to larger service. After the Civil War, when the slaves were freed, the American Missionary Association became strong. Today segregation has been overruled by our Supreme Court. Are we in fellowship? Will we find a way to inspire all the churches to meet the new day like the Christians we profess to be?

We must have freedom, and we must have fellowship. They are inseparable.

II

Let us now consider the qualities which are strongly evidenced in the present life of Congregationalism and which are of incalculable value to us today.

1. We have the ability to change. We changed from ordination for one church to ordination for life, whether in one or more churches. We changed from councils that met and disbanded to councils that meet under a constitution and at regular intervals. We changed from associations without continuous responsibility to associations with continuous responsibility, including holding the ministerial standing of the clergy. We have changed. That means that we have a flexibility which is

of great value as we face new situations.

Since our American democracy owes much of its life to the Congregational way, it is appropriate to quote from a passage on democracy relating to the capacity for change. Bernard M. Baruch, writing about Woodrow Wilson, said recently:

Wilson devoted his life to preserving, strengthening and extending democracy. Democracy, he said, was the most difficult form of government, yet he knew that it was the best ever devised by the minds of men. He knew that to survive it must constantly adapt itself to changing circumstances. If it remained static it must wither and decay and die under the impact of forces, destructive and disorganized, which would spring up. Liberty is not something that can be laid away in a document, a completed work, he wrote. Democratic institutions are never done—they are like the living tissue, always a-making.

In a large sense this is true of Congregationalism. It must change if it is to advance. And we have discovered that in every case of change we have become stronger. In the copies of our denominational paper as far back as 1913 we find Dr. William E. Barton writing as follows:

There are some good people who have watched this closer organization of our denominational life with alarm. They have feared that it would mean some loss of, or infringement upon, the autonomy of the local church. It seems to be pretty certain, however, that our local churches have all the autonomy they need and more than some of them can use wisely, and that the district association and the state conference need each of them an autonomy for the prosecution of the larger work which the churches hold in common.

We have shown that we can change in the face of expanding needs, and who will say that we are not stronger for it? If only in some instances we had acted more promptly!

2. We have minds open to ecumenicity—at least in words. We are always well represented at the World Council of Churches and corresponding bodies. We can say with pride that our representatives stand in positions of influence, particularly where brain and heart are required. And, when the pronouncements of the World Council are made, our church people listen with attentive and eager ears. It is not by chance that we are now included in the United Church of Canada, the (United) Church of South India, the United Church of Japan, the United Church of the Philippine Islands. The tide in the direction of church union is coming in. We cannot hold it back. Congregationalists on their record, both of word and deed, will not fail.

Let us ponder the words of the Section on Faith and Order under the theme, "Our Oneness in Christ and Our Disunity as Churches":

We ask each other whether we do not sin when we deny the sole lordship of Christ over the church by claiming the vineyard for our own, by possessing our church for ourselves, by regarding our theology, our order, our history, our nationality, etc., as our own "valued treasures" thus involving ourselves more and more in the sin of separation. . . . When the churches, in their actual historical situations, reach a point of readiness and a time of decision, then their witnessing may require obedience unto death. They may have to be prepared to offer up some of their accustomed inherited forms of life in uniting with other churches without complete certainty as to all that will emerge from the step of faith.

That is what the World Council of Churches said at Evanston. We whose minds are open to ecumenicity seek "occasions for honest encounter between divided Christians."

If we are to make our witness in a changing world, we must make vital our ability to change, and we must make vital our interest in ecumenicity.

III

Finally, and above all, we who are in the pulpit and we who sit in the pew have a responsibility for proclaiming Christianity. Congregationalism, while not stressing a universal dogmatic creed, stands for no watered-down Christian belief. We have in recent years been at fault here, we who are ministers and we who are laymen. It is true that, in the twenties and thirties and forties, too many ministers became pulpiteers, professional lecturers. Too many of our laymen wanted the pews filled at whatever cost. That is not Congregationalism. We as Congregationalists are rooted in one faith, and that is the Christian faith. Christianity began at the Cross of Christ. Christianity came alive at the Resurrection. Christianity became mature in the light of Christ's living presence. Our forefathers went forth to proclaim Christ's name when they heard the words: "Ye are my witnesses unto the uttermost part of the earth." We who are Congregationalists are called to preach Christ. It is a fact in history that Congregationalism stands for the apostolic faith (the faith once given to the saints). In the time of the Puritan turmoil John Owen said: "The dissenters are such as believe and make open profession of all the articles of the Christian faith; they do so as they are declared in the scripture; nor is the contrary charged on them." The Congregational pulpit, if it is to be true to its heritage, must be on fire for the Christian faith. If we are true to our heritage, we must believe and teach that God sent his son Jesus Christ to shake the world with the accusation of the Cross and startle it with the glorious hope of the Resurrection. We must believe and teach that through Christ the blind receive their sight, the deaf hear, the lame walk.

When, in the conduct of church affairs, we fail to find the fruits of the spirit—love, joy, peace, long-suffering, gentle—

ness, and goodness—we have proof that we have neglected both to proclaim our faith and to make it truly ours. When that faith is lacking, there can be nothing, neither the fruits of the spirit, nor accomplishment, nor victory. But, when this faith is ours, we show forth the fruits of the spirit, and “we can think of our divisions with repentance; not the repentance we may expect of others, but that which we undertake ourselves—cost what it may—even when others are unwilling to follow.”

Having said this, having laid bare some doubts and many concerns, let me proclaim my pride in Congregationalism. I have utmost belief in the power of our

Fellowship. There is something about our church meetings, our association meetings, our state conference sessions, and the sessions of the General Council that is heartening proof of the power emanating from our freedom and from our fellowship. We can do what we want to do. We have the Christian roots. We have brains. We have heart. “Our duty is not to be less of a church than the Presbyterians, the Methodists, the Anglicans, but rather a model for the whole church catholic.”

We offer to the coming great church our freedom, our fellowship, our ability to change, our ecumenical interest, and our deep faith in the kingship of Christ our Lord.

THE CONGREGATION AS THE INSTRUMENT OF MISSION: EVANGELISM

By GEORGE F. MACLEOD

[Dr. MacLeod, founder and leader of the Iona Community in Scotland, shared fully in the 1955 Ministers' Week program. He gave the Alden-Tuthill Lecture on Tuesday evening, and he spoke at eleven each morning. This is an extract from his morning lecture on "Evangelism," which was tape-recorded.]

THE one thing I do not want to convey is an easy approach to evangelism. I am quite convinced that the main witness about evangelism is falling far short of any real understanding as it comes out of the New Testament. I know of no area in which such a revolution has still got to take place, not only in view of what evangelism is but also in view of how it is to be worked out. I do not want to seem to be speaking in an easy way as if we had all the answers. I have to confess at the outset that I am being left cold by the usual definition of evangelism as it is generally understood today and oriented to new techniques.

The way out is a long way, and all I can afford to do is share with you two signposts. One has to do with a recovery from the Old Testament, and the other has to do with a recovery from the New Testament.

In the first place, we must recover (this is cliché but a very important cliché so far as my convictions are concerned) the Hebrew element in our faith as over against the Greek element in our faith. Of course, both elements are necessary to a full expression of the Gospel. But for centuries we have majored on the Greek. You know what I mean regarding the difference between the two ideas. The Greek idea is that salvation is “over there.” The

ideal is something to be achieved; the ideal is something to be sought after if happily we may find it; the ideal is never to be found except on the other side. Therefore, we have all sorts of excuses for going rather slowly at it, because the ideal cannot be implemented now. The place of the spirit is in the idea. Something to be seen, something to be achieved, something to be followed after, if happily it may be found.

We all know that the Hebrew conception of the place of the spirit is totally different. The Hebrew conception places the spirit in the blood; the residence of the spirit is in the blood—a most extraordinary conception. As over against every other religious theory the world has ever known, this is a unique conception. Somehow you can only contact the spiritual as it courses in and through the body politic. As everyone knows, this is the reason for kosher meat, because the blood must be withdrawn, because the blood is the residence of the spirit. This is the beginning of the recovery that we must make. You cannot contact the spirit except in and through the immediate situation.

The recovery here implies a discovering again by the people of the meaning of salvation. We could not call Wycliff a modernist exactly. I was much interested to find that Wycliff, in his translation of the New Testament before the later versions came along, never uses the word "salvation." This word "salvation" is the one that puzzles our young people considerably today. Every time we find the word "salvation" in the New Testament, as translated by Wycliff, the word "health" is used. "This day hath *health* come to thy house." Or in the song of Zacharias in the beginning of Luke, "knowledge of salvation" is translated as "science of health." Salvation is then "science of health." Or take the word "holy," as this word was used in Elizabethan England, in the common coinage of the people. In Queen

Elizabeth's time you would find that ordinary people, sitting on the ordinary village green, seeing a child running across the path, full of life, would say, "What a holy child"—not meaning that the child had received a diploma at the Sunday school but meaning that the child is completely healthy. I think it is important that we regard these people, translating into their own "modern" translation of that which they were exposed to in the Latin and the Hebrew. They took the word that we would have taken and written down as "healthy" and translated it as "holy." If people today say, "But this is terrifying" (you are not going to take away what was the great Hebrew conception of the Holy as the Other—to bring this word "holy" in all its ineffable power down to mean "healthy"), I would say that this is so. And this brings us to the recovery from the New Testament. The unique contribution of the coming of Jesus and the unique meaning of the atonement as *at-one-ment* is that all things in heaven and all things on earth have been made one by virtue of his Cross. There is nothing, nothing, nothing more *holy* than the *healthy*.

The place of the Holy Spirit is in the area where it contacts life. While we still have Wycliff in mind, let us remember this most interesting thing—that almost always where we find in John's Gospel the word "glorify," Wycliff has the word "clarify." "To clarify what death he should die." Man's chief end is to *clarify* God. You see, here is another word that we have "ballooned-up," just as we have modified the word "holy." And we have forgotten where humanity is to be found; that the apex of the divinity is to be found in the humanity. We sing, "Oh, that will be glory for me." That is all right and quite true. That is the ultimate offer, and we must not let go of it. But it will be "glory for me" if we get back to the mean-

ing of the word "glory," which is the *manifestation* of God on earth. The word "glory" in the common coinage of our people is not the manifestation of God on earth. It has something to do with the clouds. Something to do with "tinting the clouds." Glory, glory, glory does not mean manifestation, manifestation, manifestation. When you come to think of it, you cannot give glory to God in the highest except as you do it on the earth. That is what our people do not know, and what we clergy, and I certainly include myself, only believe about half the time. That somewhere glorifying is in the retreat, or glorifying is the kind of service we have, or glorifying is the kind of building we build, but glorifying is not the kind of terrifying things that lead to Calvaries. This is evolving even more permanently in the word "truth." Not just in salvation, not just in the holy, not just in glory, not just in glorify, but it is there in the word "truth." Everyone now knows what the Hebrew scholars are telling us regarding the word "truth." "Truth" is not in the Hebrew a static noun. "Truth" for the Hebrew is a sort of "active verb." It is an ongoing covenant. It is an ongoing relationship. It is a betrothal. It is a "be truthful." It is a relationship between God, who is constantly speaking to his people, and his people, who are constantly trying to be obedient to him. Truth is to be found in the ongoing obedience to the God of truth.

Now this is so different from the Greek conception of truth involving the static idea. For centuries we have been making truth "up there," instead of this terrifying ongoing relationship between God and man. This is the issue that we must come level with in relation to evangelism. Evangelism means, in the first place, that the evangelistic agency can only be the congregation in its ongoing life, not that the congregation is the evangelistic agency

in which you set the individual man who goes on talking in Greek terms. No, it is the ongoing life of the congregation which alone is going to challenge people and alone ought to challenge people. I can but believe that somehow or another there must be in the true evangelizing congregation some kind of common economic witness, some kind of something a little bit nearer the ongoing covenant of Israel, of the Old Testament, than is our modern idea of stewardship. There must be in our relationship one to another that whereby we are known to be economically related, economically mutually responsible, as they were at Pentecost. For Pentecost is another of those notions which we have "ballooned-up" in a spiritual idea of a great occasion, leaving out the notion of the ongoing life of the congregation.

Now do not misunderstand me as I say the last thing. Do not think that I am just finding new phrases for a return to the "social" Gospel as such. I believe that still; no one can be saved who is not washed in the blood of the lamb. I would personally like to see the recovery of certain hymns in terms of that sort. Such terms have been going out, but I am not hinting at just a vague social community emphasis instead of the old, traditional challenge. Let us by all means recover the idea of "being washed in the blood of the lamb," but do let us give it content in terms of Hebrew thought, because the blood was the residence of the spirit. To be "washed in the blood of the lamb" is to be immersed in the spirit of Jesus. And if we are not immersed in the spirit of Jesus, then we are not "washed in the blood of the lamb." If we say that we wish the troublesome subjects of our time were sunk in the harbor—all these subjects such as racial issues, segregation, war, peace—if we say that we wish that the whole thing was sunk in the harbor, it is not merely that we are grasping for spirit-

ual liberty; it is that we are not saved. We are not evangelized, unless and until we are immersed in these issues. These are the points where we are or where we are not saved. If we are not immersed in them, then we are not saved. Jesus said this, did he not? "If ye forgive men not their trespasses, neither will your Father in Heaven forgive you your trespasses." If we are not involved, and not only involved but in our involvement are active at the maddest form of social activity—which is unconditional forgiveness—if we are not that sort of people, then all this about the offer of our salvation in Jesus Christ simply does not stand. We can play around as long as we like with faith and work. The fact is that we just have not got faith unless we are putting faith into practice.

The shortest and most terrifying of the parables of Jesus is that of the man who was forgiven a million dollars and went down the street to get back five dollars from the man who owed him five dollars. Jesus does not say of that man that he is parsimonious or that he is stingy or that he is unimaginative or that he is partial in his understanding of God's love. Jesus says of that man that he is damned. If we go around for our five dollars when we've been forgiven our million dollars, then all this free offer of salvation and of the forgiveness of sins goes for nothing, not because of the wrath of an impatient God but because of our blindness in response. We just do not know what has been done for us if we are going out to get back our five dollars.

In this sense what I am talking about is not just the social Gospel. We must recover evangelism in a sense which can be conveyed only by the ongoing community of Israel in the total response of faith. This is what is going to challenge men. After the challenge is conveyed by such a

congregation, then I suppose we must have someone to stand up and put it into words. But that is not going to be the evangelizing agency. The evangelizing agency is the total response of the people. It has nothing to do with progressivism. It has nothing to do with the hope that, if we are only obedient, we will have a warless world, we will have a classless world, or we will have a desegregated situation. It has nothing to do with "up and up"; nothing to do with progressivism.

Let me end by telling you that I was moved by reading a footnote in a book by a French existentialist. The author was discussing other things, but he mentioned in this footnote this extraordinary fact: that when it was A.D. 1000 there was tremendous church activity. In the year A.D. 1000 there was a general mood of expectation that our Lord might come again, because of the literal interpretation of the end of the thousand years. You would have imagined, normally speaking, a great passivity to come over the church, as much as to say, "What is the use of taking action now, because Jesus may come at any time at the sounding of a trumpet." On the contrary, there was tremendous activity. Between 1000 and 1032, as we would say in terms of our calendar, there was tremendous church activity. What was done? It was the start of the building of the great cathedrals in Europe—an extraordinary thing. The moment when they were saying, "Within thirty years it may be all over," all over Europe they were building these tremendous cathedrals. They were being built quickly, too. Why? In order that Jesus might have a beautiful place to come to. Isn't that most moving? Just when they expected he would come, and then would come the end, they were building a lovely place in Milan, a lovely place in Rome, a lovely place in Paris, and a lovely place in Glas-

gow, in order that Jesus might have a beautiful place to come to; and then the end.

We do not build for these purposes nowadays. We know what the body of Christ is about and that it is not in stone and lime. We know the potentialities of the body of Christ, if he delays his coming. Here is sufficient activation for all of our social concerns—which are not dependent upon progressivism, not dependent upon the thought that, if we only are obedient, wonderful things may happen in the

world. They might; they might. We are living in the light of the Resurrection. They might; they might. But suppose even that he is coming soon. Well let us make a more beautiful Africa for Jesus to come to; let us make a more beautiful East Harlem for Jesus to come to, and a more beautiful Glasgow and a more beautiful Chicago. Because his coming is going to mean community. Read Revelation again. You will find it is all about community. And to that community, we must practice. This practice is evangelism.

THE ROLE OF THE CHURCH IN THE RESPONSIBLE SOCIETY

By WALTER G. MUELDER

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I

THE social witness of the church is expressed in social doctrine, in social work, and in social action. Social doctrine expresses itself in formal Christian ethics, in social pronouncements on general issues, and in the social content of worship. Social work expresses itself in the whole field of private welfare agencies and in the cooperation of the church in public welfare causes. Social action expresses itself in the life of laymen in daily work, in the deliberate composition of the local church as a society, in adult education, in community projects, in denominational and interdenominational judgments on particular issues in the social, political, and economic order, and in the relation of church and state. The local church has a responsible rela-

tion to all three of these aspects of social witness.

Social doctrine, social work, and social action have not developed coherently in relation to the church, to the community, or to one another. They have tended to go their separate ways, following the theoretical lines of the special disciplines related to them. To be sure, such general themes as the dignity of the person and the social nature of responsibility have been common to all these. But only recently have the churches begun the task of formulating an inclusive and integrated doctrine which will give coherence and guidance to the social witness. This work is still in its early stages. In some respects it has been severely set back by theological tendencies which in the interest of Christian independence and integrity

have ceased communicating with empirical science and social philosophy. Social work and social action tend at present still to compete with each other instead of reinforcing the social message of Christianity.

The simple fact is that the social pronouncements of the churches are closely associated with social action as a kind of pragmatic response to changing challenges. The tremendous development of social pronouncements may, in fact, have proved to be a substitute for, and a deterrent to, the development of basic social doctrine. These pronouncements are seldom as radical or prophetically advanced in terms of action demanded as their proponents may imagine, and they correspond to the nonchurchly programs and platforms more closely than may be realized.

There is another phase of the problem which relates to our theme, namely, the gap between the prophetic judgment and attitude of denominational and interdenominational leaders and those of the local church members. This is to be expected, but it is a fact that must be recognized and dealt with. This is sometimes called the gap between the clergy and the laity, but it might more accurately be called the gap between the clergy and some of the "leading" laity. During the twenty-five-year period from 1923 to 1948 the rank and file of the laity supported on the whole the political party whose platform was closest to that of the social pronouncements of the churches. Yet, when we consider the role of the church in the responsible society, we cannot overlook the tension between prophetic leadership and complacent "followership."

We must, therefore, find a way in which the witness of the church in the local congregation, in the denomination, and in councils of churches can be more consistent with one another, more manifest and

more effective. There is a need for coherence in social doctrine which embraces not only the social ideals or norms of a responsible society but also the role of the church in relation to them.

II

In the early days of the social gospel movement the leading idea of an inclusive norm for social action was the Kingdom of God. The influence of recent theology has given this idea so eschatological a reference that a more historically concrete norm has been required. The idea that now has the commanding position in the ecumenical movement is the responsible society. This idea has a twofold dimension: on the one hand, it entails an inclusive norm for society; on the other hand, it raises the question of the responsibility of the church and the churches to the social norm.

The inclusive norm as formulated by the Amsterdam Assembly and employed by the Evanston Assembly states: "A responsible society is one where freedom is the freedom of men who acknowledge responsibility to justice and public order, and where those who hold political authority or economic power are responsible for its exercise to God and the people whose welfare is affected by it." This means, among other things, that the people have freedom to control, to criticize, and to change their governments; that power be made responsible by law and tradition and be distributed as widely as possible through the whole community. It means also that economic justice and the provision of equality of opportunity be established for all members of society.

III

Our chief concern is not with this inclusive norm but with the relation of the church, particularly the local church, to it. For thirty years the churches the world

over have been trying to formulate their role in responsible social action. At the Stockholm Conference of 1925 this role was stated as follows: "to state principles and to assert the ideal, leaving to individual consciences and to communities the duty of applying them with charity, wisdom and courage." When in 1928 the International Missionary Conference in Jerusalem affirmed the task of the church to "create a Christian civilization," it still thought of action in primarily personal terms, though it did affirm advocating reforms to governments and endorsing international agencies such as the International Labour Organization. In 1930 it was urged in a London conference of social workers that the churches establish contacts with the responsible groups in industry and that the churches should instruct their members about crucial social issues. This point of view may be summarized in the words of a conference held in Basle in 1932: "The conduct of government and industry is not in the hands of the Churches; they can but appeal to those who must, in practice, make the decisions."

The self-consciousness of the church as church and a new awareness of its nature and function may be said to date from the Oxford Conference of 1937. Dr. Nils Ehrenstrom notes that the most distinctive feature of the Oxford ecclesiology "was its bold declaration of the independence of the Church over against mundane counter-churches of any and every kind" (i.e., such as fascism, national socialism, communism, or even nationalistic democracy). This conviction was spelled out in all the reports:

The primary duty of the Church to the State is to be the Church, namely, to witness for God, to preach His Word, to confess the faith before men, to teach both young and old to observe the divine commandments, and to serve the nation and the State by proclaiming

the Will of God as the supreme standard to which all human wills must be subject and all human conduct must conform. These functions of worship, preaching, teaching, and ministry the Church cannot renounce whether the State consent or not.

A direct facing of the problem in relation to the local church, as distinct from the general concerns of the church, is to be noted in the International Missionary Conference of 1938. An instructive four-fold task was outlined for the local church: (1) to train its own membership in an understanding of the social and economic implications of the gospel and to evaluate life in terms of service rather than of material property; (2) the local church should include in its own membership people of varied economic, social, racial, and national backgrounds living in the area ordinarily served by the local fellowship; (3) the local church should promote a sense of brotherhood and accept responsibility for it in its fellowship and neighborhood; and (4) it has the responsibility for stimulating its members to Christian social action by lifting their economic activity and growing social insights up into the realm of worship so that they have a sense of being co-workers with God.

Since the Oxford Conference there has been a significant development of the conception of Christian vocation and a corresponding growth in the idea of the church as a ministering fellowship. These two ideas are then linked to the idea of the responsible society as it relates to Christian witness in decisions of power. Oxford called laymen to obey Christ "in the midst of the concrete realities of the common life, where decisions have to be taken and acts with all their irrevocable consequences done." To guide them in their decisions, "the message of Christianity should throw a searchlight on the actual facts of the existing situation and in par-

ticular reveal the human consequences of present forms of economic behavior." It is through the layman's vocation that the light of the gospel and the technical realities of modern society are brought together. Though Christian social doctrine of itself expresses no special competence in the technical sphere, yet spiritual principles have to find expression through the technical sphere. Only through an adequate conception of the teamwork of the whole church, including clergy and laity, can Christ be interpreted in terms of deeds. The conference at Whitby in 1947 put this same point as follows: "One of the chief tasks of the ordained minister is to train the faithful for the work of witness. It is for the layman to carry Christ out into the ordinary ways of life." This same theme was reiterated at Amsterdam. At Evanston it became a new major section of Assembly deliberation and action.

Too long the churches have been viewed primarily as communities of consumers to whom the clergy minister. They have been organized as distribution societies of spiritual goods and services. An extreme example of this is reflected in a recent advertisement which you will all recognize: "Read just one 'Spirit Lifter' a day, and your next 31 days will surely be happier and more successful days." The churches must become not simply distribution centers of spiritual consumers' goods but communities of creative spiritual responsibility. We must recover and develop the idea of the ministering church. The true church is a vital center of productive ministration on the part of its members. Spiritual production is outward directed. Because the layman is not just a consuming Christian but a productive agent of Christian value, he stands in the decisive position in society today.

IV

We have already noted that there is an impressive contrast between the lofty and

well-considered pronouncements of denominations and church councils and the performance of some local churches. Several causes for this contrast may be noted.

1. Some local churches are socially ineffective because they have divorced the ideas of nurture, worship, evangelism, and vocation from one another. This usually means that the mission of the church becomes segmented: worship becomes abstract and sentimental; nurture becomes a matter of childhood simply; evangelism is confined to individual membership recruitment; and Christian vocation is restricted to church workers.

2. A closely related cause is the self-absorption of churches growing out of their sectarian orientation. They think of Christ as their local possession. They become isolated from other churches and from the community. They forget that God loves the world.

3. Many local churches are too weak and ineffective because they are too small. Their unit of operation, especially in cities, is so limited that the whole energy of the congregation goes into self-preservation and into budget-mindedness. Those who are limited to bare existence often lack the margin of spiritual power to carry out the mission of the church.

4. Many local churches play an ineffective role in the responsible society because they reflect too much the community of which they are a part. They have need of the kind of self-knowledge which helps them to understand how far their attitudes are molded by the position which their members hold in the economic order.

V

We may summarize a number of the functions of the local church in a responsible society as follows:

1. The local congregation represents the principle of responsibility in the local community. Since God takes the initiative in human history through Jesus

Christ, the church must take the social initiative on behalf of personality and community.

2. The local church is the agency through which the local responsibilities of the community are related to the larger issues of society by means of education, communication of leadership, and institutional structures. Every local church should represent the whole church not only denominationally speaking but ecumenically speaking.

3. The local congregation *feeds* the motives of its members and develops sensitivities to the whole range of human needs. It nurtures persons to have the mind of Christ. The vision and concern to be a spiritual person like Jesus are more basic than technical "know-how."

4. The local church is an agency of education in what F. G. Peabody called the "correlation of the social question." The segmentation of community problems needs to be overcome by the integral approach of the church. Sometimes experiments in Christian social action seek to ameliorate the conditions created by the present social and economic order without directly challenging the political basis. Sometimes these actions are implicit condemnations of the present order but seek within the compass of "the world as it is" to witness to "the world as it might be." Sometimes the experiments assert that it is the task of Christians to seek a complete economy of life that is compatible with the Christian faith. These must be seen in an integral strategy.

5. The local church does not do social action *instead* of the community. It recognizes the available resources and relates itself to them by teamwork with other responsible bodies. The cooperation of the churches with community agencies is itself a part of community building on the part of the church.

6. At the same time the local church is aware that its nature is unlike that of

various welfare agencies and the government. While the local church can often blaze trails into neglected causes, the church represents the deeper personality and ultimate values through its partnership in causes. As Oren Baker has so well said, "The mandate of the Christian Gospel issuing from the Word of God made flesh, strips the labor union, the employers association, the schools and the family from their intense occupation with immediacy and thrusts the claims of ultimate destiny into their perspectives."

7. The local church is the place where the new significance of the laity is made concrete. The laity stand at the very outposts of the Kingdom of God. The churches should encourage and promote small groups within the fellowship organized for specific types of social action, including those that work through legislative and political organs. Thus, though the church should not identify itself with a particular political party, it should stimulate its members to make a right use of political machinery for the welfare of those who suffer from social wrong.

8. The ideas of the responsible society must be thoroughly integrated into the corporate worship of the churches, not simply through the sermon as the minister applies the gospel to modern living, but as a constituent element in the various acts of worship. The responsible society is not an alien factor in the life of the church; it is the prophetic heartbeat of the ecumenical movement. It emerges out of its life and work as fruits from the root of faith. It is organic to its scriptural rootage, to its historical hope, to the eucharistic community of the new Covenant. It can make concrete the terms of reference in contemporary worship and unite the adoration on the Sabbath to the decision-making occasions of the work week in a solidarity of Christian witness and mission.

9. The local congregation has a duty to

provide spiritual support and security to the pioneering members of its fellowship who stand courageously on the frontiers of the growing social conscience of a community. The church must defend their liberty in society and must sustain them by understanding and love in the face of hostile reactions. The church in its reconciling function must be directed toward an inclusive community. Its pioneers need the sense of identification and mutual support of the eucharistic society which is the

center of vital fellowship.

In the words of the Bangkok Conference: "The Christian Church cannot accept anything less than the freedom which allows it to be what it is, namely, the body through which the Lord Jesus Christ continually calls men and women from all nations, races and religions into communion with himself. . . . The Church dare not become a static minority; it must ever remain an ever-expanding, dynamic, free and open society."

INTEGRITY AND FAITH

By RODNEY TABER HOOD

[A graduate student in the Biblical Field, Mr. Hood preached this sermon at the weekly service of worship of the Federated Theological Schools in Bond Chapel, February 9, 1955.]

And they heard the sound of the Lord God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden. But the Lord God called to the man, and said to him, "Where are you?"—GEN. 3:8-9.

OUR text sounds strange to the ears of modern man, even to a modern religious man. God doesn't walk in gardens. No one conceives of the Almighty as poking among the trees of Paradise, hunting for Adam and Eve. If God has numbered the very hairs of our heads, if not even a sparrow falls to the ground without his notice, could he not keep track of the only two people on earth?

This strangeness has not been felt by us alone. During the last two centuries there flourished in eastern Europe a pietistic Jewish movement known as Hasidism, and among the tales of these *Hasidim*, which have been collected by Martin Buber, is one dealing with this very verse:

Rabbi Zalman, the revered leader and student of the Law in Northern White Russia, was

put in jail in Petersburg because his way of life had attracted the displeasure of the government. One day as he was calmly awaiting his trial, the chief of police entered his cell and began to visit with him. Being an amateur Bible student, the gendarme began to ask him about the difficult anthropomorphisms in the Law, including our text.

"How are we to understand," he asked, "that God, the all-knowing, called to Adam, 'Where are you?'"

The Rabbi in turn asked him, "Do you believe that the Scriptures are eternal and for every man?" Yes, the chief did. "Well, then, in every era God calls to every man, 'Where are you in your world?' You have lived forty-six years. How far along are you?"

The chief of police, hearing this, slapped the old man on the shoulder and cried, "Bravo!" But as he left the cell, his heart was trembling.

There is much to be said for the rabbi's answer. The word "Adam" in Hebrew is a

quite general term for man (and is so translated here), so God's question may reasonably be addressed to Everyman. And every student knows that a question need not imply the questioner's ignorance but may sometimes be posed to test the student. So we need hardly suppose that God was seeking information that he did not have. Rather, we may assert that God calls to every man, "Where are you?" to the end that man will bestir himself to find the answer. For, frankly, we are not sure of where we are or where we are going, and this for two principal reasons.

I

The first reason for our perplexity may be illustrated by a personal experience. I was pedaling one summer morning down a narrow English country lane on my way to the little Sussex village of Arlington to see its ancient parish church. All at once I reached a fork in the road. There was no signpost. My map did not show all the roads. The twistings and turnings of the road had destroyed my sense of direction. Even the sun refused to shed any light on the situation. I was thoroughly confused and got to Arlington only by accident. Later I learned that early in the war all road signs in this southern part of England had been taken down in order to confuse an invading enemy. It was now some years after the war, but the guideposts were still down. During a war period guideposts always go down, and afterward, as we well know, they are only laboriously re-erected. And, although that war is now nearly ten years old, we still find guideposts down, and we do not know where we are.

But there is another reason for our confusion. We are citizens of a university community—the Federated Theological Schools at that—where fundamental questions are forced upon us—some which we may never have seriously raised before,

others which we thought we could dismiss as settled. We smile now at the naïve confidence of our old answers. We speak of having lost the faith we had, not caring to admit that it is really we who are lost. Like the wandering Indian we say, "Indian not lost; teepee lost!"

Our sojourn in these halls is often described as a quest for integrity, and this quest involves finding an answer to the question put to Adam. Our dreaded comprehensive examinations are really an elaboration of the question. But along with this we are searching for faith or, rather, a deepening of faith. Now there ought to be no fundamental incongruity between these two goals. And yet, at certain points, they seem to conflict. Let us look at two of these points.

II

First of all, our search for integrity requires careful analysis and a critical attitude. But faith requires appreciation rather than analysis. Thus the first danger is that of missing the forest for the trees. For example, in theology the temptation is to concentrate so steadily on this theology and that theology, the god of A, the god of B, B's criticism of A's god, and A's criticism of B's god—that we miss *God*. This is all valuable, provided God is not forgotten. This is said in a spirit of confession, for last term I found myself succumbing to just this danger. It was a case of Hood reading Neve on Walther on Holl on Luther on the idea of justification by faith, and in the process faith had just about jumped out the window.

Every field has its own form of this temptation. In my own field of Bible the danger is that excessive preoccupation with the critical problems may make us forget that to which the Bible is a supreme witness—the revelation of God in Christ and the gospel which this implies. Again it is a case not of "either-or" but of "both-

and." We must not blink the critical problems, but neither must we avoid that which alone makes the critical problems significant. As the revisers of 1611 asked in their preface to the newly authorized version of the English Bible: "... is the kingdom of God become words or syllables?" This we must ever be on guard to prevent.

Be thou my vision, O Lord of my heart;
Naught be all else to me save that thou art—
Thou my best thought, by day or by night,
Waking or sleeping, thy presence my light.

III

There is a second point at which our integrity and our faith seem to diverge. It is the matter of loyalty to the church. It is right that we should here come to have a critical attitude toward the church tradition in which we have grown up and toward the churches as they exist about us. Our eyes have been opened—we see the church divided where it ought to be united, ineffectual where it ought to be strong, lulling and soothing where it ought to make us uncomfortable. We see the churches inadequate to the mounting needs and problems of our day and so culturally conditioned that any resemblance between them and the Kingdom of God is not even coincidental but illusory. This critical attitude extends to the creeds and confessions, the hymns and the liturgies—which do not express our beliefs, at least, not in the ways we might have chosen. Thus we find it hard to enter wholeheartedly into a church fellowship, *just because* we take the matter of integrity seriously. But what is the result if we therefore refrain from giving the church our loyalty and our support? We cast our vote for the withering-away of that tradition which nourished us and which, for all its imperfections, professes loyalty to a God beyond itself and which thus has within it the seeds of regeneration. One

can belong to a church without being wholly satisfied with it. It has been well said, "If you ever do find a perfect church, don't join it—because you would ruin it!"

The church at Corinth in the time of Paul was far from a perfect church. The fellowship was split into several factions, there was immorality within the fold, the ecstatic speaking was getting out of hand, and some of the brethren were getting drunk at the Lord's Supper. Yet Paul wrote his letters to the *saints* in Corinth! For Paul never lost sight of what the church essentially was or what it might become. One wonders what would have been the future of Christianity if the Christians of integrity in Corinth, and Rome, and Antioch, and all the others, had kept aloof from the church.

Some years later the author of Ephesians wrote of the church as being nothing less than "the household of God. . . . Christ Jesus himself being the chief cornerstone, in whom the whole structure is joined together and grows into a holy temple in the Lord."

We may be sure that this was an ideal description. It certainly would be today. But, to the extent that the church is not this, it needs our support. And, to the extent that we fail to support it, we who judge the church are ourselves being judged by its failure.

There may have been times when the only hope of reformation in the church lay in separation. But today the need is for the men of integrity to be in the church. She has transmitted to us, however feebly, the Christian gospel. Let us not fail her. "And they heard the sound of the Lord God . . . and . . . hid themselves. . . . But the Lord God called to the man, and said to him, 'Where are you?'"

As we work out our answer to the question, O God, may we be given the grace, and all things needful, to grow alike in integrity and faith.

THE TRIENNIAL CONVENTION

[On February 3, 1955, the Thirty-third Triennial Convention was held in Graham Taylor Hall. The address of welcome, given by Mr. Harold E. Gates, Chairman of the Board of Directors, appears below. Dr. R. W. Harrison, Vice-President of the University of Chicago and Dean of the Faculties, addressed the Convention. His statement follows.]

THE most significant event in the life of the Seminary during the past Triennial has been the revision of the Articles of Agreement which govern the Federation of Theological Schools at the University of Chicago, of which the Seminary is a constituent member. The effect of the new Articles of Federation, which have been worked out and signed by the Baptist Theological Union, The Chicago Theological Seminary, the Meadville Theological School, Disciples Divinity House, and the University of Chicago, provide that the Federated Theological Faculty is the faculty of each of these schools. Each of these seminaries has the full benefit of this ecumenical faculty, a faculty which is considerably larger and more varied in scope and in interests than a faculty which any one of the institutions could provide if operating by itself alone.

The Articles of Agreement include provisions whereby all appointees to the faculty must be accepted and elected by the governing board of each member institution, acting independently.

There is a provision that each institution may specify certain courses which the faculty shall offer within its curriculum and which the institution may designate that its students should take.

A third important feature of the Articles of Agreement has to do with the provision that the special interests of each seminary are cared for by a group designated as the Administrative Council of

each school. An Administrative Council consists of such members of the Federated Theological Faculty, or other persons, as its governing board shall elect.

The Board believes that the Seminary can best fulfil the purposes of the Seminary as set forth in the Charter by participating in the Federation.

You are all familiar with our present President. You know of his devotion to Congregationalism and to Chicago Theological Seminary. Perhaps you are not so familiar with his energetic travels throughout the country on behalf of all phases of Seminary interests. It is almost inconceivable to me to hear of his presence in New York or Texas or California one morning only to have him call on me that same evening. It is a joy to work with him.

You will hear later in this meeting something about the faculty, but I want to say a word about it in behalf of the Board of Directors. The Board is proud of this faculty of ours. We have followed with pride their revisions in theological education. They have insisted on a high quality of preparation for admission. They have shown flexibility in adopting the two routes to the B.D. degree and in raising standards for graduation. They have given the Ph.D. degree a new shape. They have reorganized the inner structure of the faculty. They have been concerned in teaching not only your students but each other.

We are encouraged by their individual achievements in research, in publication,

in teaching, and in service to churches and the community.

Academic exploits such as these are setting the pace for American theological education. They will mean much to the churches in which our graduates will serve and in the colleges where they will teach. We await with eagerness and confidence their solution of certain remaining educational problems which we understand are under consideration. Through them is being fulfilled the promise shared by the Seminary and the University, when the Seminary accepted the University's invitation to move to this neighborhood forty years ago.

In the course of the celebration of the Centennial, Seminary history, both here and on the West Side, will be reviewed in exhibit, lecture, and publication. The major emphasis in the Centennial, however, will be directed to the encouragement of the interests which the Seminary shares with the churches and colleges with which it stands in close relationship. This mutually shared interest is the Christian ministry, as a vocation and as a profession. The increasing complexities and strains of modern living, the growth and mobility of population, the accelerated tempo of our life, the baffling revolutionary character of the world situation—all these call not only for more ministers and teachers but for a new level of intelligence of spiritual discernment and sacrificial dedication in the ministers and teachers we shall prepare for leadership in the coming decades. No wonder the old, conventional routines of theological education no longer suffice.

To provide such leaders in adequate number and of high spiritual caliber is our common task, our obligation, our opportunity. This task makes our Centennial not only the end of an era but the beginning of a new era in the life of the Seminary. The Board is cognizant of its re-

sponsibility in this common undertaking. It has authorized a program of development and expansion designed to provide more adequate service for the 2,200 churches in the seventeen states which make up our constituency. But our focus includes also churches across the land and across the world, and institutions of higher learning as well. We are in process of building two-way bridges between the Seminary and the churches, their ministers and people; and between the Seminary and the colleges, their teachers and students, particularly those which by virtue of tradition look to us for personnel. Two-way bridges provide for a flow of creative interests in both directions, and we at the Seminary must be as sensitive to the inward flow of ideas from our constituency and alumni as we all hope they are to the outward flow from our institution.

The Directors are thinking not alone in terms of personal and institutional relations. We are thinking also in terms of needed financial support, so that the Seminary may more adequately undergird our common enterprise. The Directors would encourage the members of the faculty and of the alumni, and all concerned, to support these efforts and interests of the Seminary in personal contacts and, above all, in your own vocation, whether it be as businessmen or ministers or interpreters of the Christian faith.

HAROLD E. GATES
Chairman, Board of Directors

The invitation from President McGiffert, giving me the opportunity to speak briefly on this occasion, is much appreciated. That this convention coincides with, and is a part of, the celebration of the one hundredth year of this Seminary is a fact which gives me some pause and makes me more than a bit humble about the inade-

quacy of what I might say in ten minutes—or in an hour, for that matter—against the background of the original prayerful aspirations and plans, the serious objectives, and great attainments of ninety-nine or one hundred years, or the brilliant prospects for magnificent gains in the future which reside in this great institution.

I have neither the special knowledge nor the trained insight to do justice to these things and shall not attempt it. I am, by training and by major interest, a bacteriologist. It was said, by friends, to me when I departed from the protective confines of my laboratory to do battle with the problems of academic administration that a bacteriologist had been selected because such a person is trained to deal with the lowest forms of life.

Despite the humorous irony intended in that comment of my friends, I have thought about it many times since as illustrative of both the humility with which we should attack the major issues with which we are faced and the tremendous cumulative effect, for good or evil, of persistent consistent action in a given direction even when the individual component efforts are microscopic in size. What we may individually do here today in a few minutes out of the hundred years we are now ending or the next hundred we are beginning may seem minute against the span of time. So also perhaps is the amount of metabolic activity in a few dozen culture flasks of green mold; but, properly nurtured and handled, these cultures do produce penicillin. And, if the bacteriologists do not neglect their objectives, great good results.

There are many "culture tubes" on this campus. What goes into them is determined by the exploratory testing of ideas by students and staff. What we can get out of them depends upon our intelligence, insight, and hard work. Before I

leave this simple analogy I want to allude to the complex battery of trials and observations, experiments and discoveries, learning and passing-on, which are inherent in the organization of a Federated Theological Faculty.

The University of Chicago, which was born and nurtured in the lap of a group of Baptists in Chicago, came into existence more than a generation after this Seminary was started. Although the University has encompassed many aspects of education, it has never lost its vital concern with its original religious objectives. It continues to be proud of its ability to keep alive and fully open the widest possible opportunity to its theological faculty to explore, to create, and to disseminate knowledge, to train and to inspire those upon whom we lean for religious leadership in the future. We who have the privilege of making our contributions today in this University are proud also that C.T.S. and the other seminaries have elected to join with us in a mutual dedication to our common objectives.

Religion, I need not tell you, is today experiencing a resurgence in the minds and hearts of American citizens. We believe that this campus, like others all over the country, is sensitive in many ways to this fact. I, personally, think that, with the special effects resulting from the fact of our Federated Theological Faculty, the opportunity for contribution is particularly great on this campus.

What use is made—what advantage is seized—from this opportunity depends upon the F.T.F. and upon the University as a whole. The Federated Faculty faces the campus, other colleges, the churches, the parishes, the people. What it does with its opportunity and its obligation is, of course, the central core of its daily concern. The University stands behind the faculty to do all it can to help it meet the objective.

We are aware of the efforts which the Seminary is making to strengthen its financial situation and enlarge its resources. The University welcomes these efforts for the benefits they can bring to its associate and partner and for the added resources thereby made available to the whole Federation.

This Seminary for forty of its one hundred years has been first a respected

neighbor and then a welcomed partner. We all hope that our continued association will bring great values to both in the years ahead.

I am honored by this opportunity to extend, for the University, felicitations and congratulations on this one hundredth Anniversary.

R. WENDELL HARRISON
Dean of the Faculties

BOOK REVIEWS

THE HOPE THAT SETS MEN FREE

By Howard Conn. Harper, 1954. 192 pp. \$2.50.

When a hard-working parish minister of an influential congregation takes time out to write a book, the quality of his ministry will shine through it. Howard Conn's is no trivial mind. He tackles a solid subject. By contrast with the sometimes painful theological contortionism which characterized much of the World Council's debate at Evanston on the Christian hope, Dr. Conn is disarmingly candid, profoundly simple, and spiritually vital. And, after all, why should he not be? He is a minister whose congregation is always squarely in his mind.

His is a ministry of teaching. I get the impression that his people must learn a lot, week by week, in Plymouth Church. He instructs them in the Bible, in Christian history, in Greek culture. (It is refreshing to have Plato recognized as ally, not antagonist, of faith.) Resources in literature and contemporary theological writing (most of which isn't "literature") are his to share, and share them he does.

His is a pastoral ministry. This gives aim to his writing about hope, stimulus to his search for "tenable truths," and a cloud of witnesses to his own witnessing.

His is a humble ministry. He will not pretend to know more than he does. He is not doctrinaire. He discerns the difference between faith and knowledge. He has fashioned a literary style which puts subject matter and not cleverness first.

His is a ministry which draws copious inspiration from Congregational tradition.

In his hope for a better world (one of the several facets of the Christian hope illuminated by him), he identifies himself with two factors which gave buoyancy and confidence to the framers of the Kansas City statement of faith: "depending as did our Fathers, upon the continued guidance of the Holy Spirit to lead us into all truth, we *work and pray* for the trans-

formation of the world into the Kingdom of God; and we *look with faith* for the triumph of righteousness."

A. C. McGIFFERT, JR.

EVANSTON: AN INTERPRETATION

By James Hastings Nichols. Harper, 1954. 155 pp. \$2.00.

The number of books and pamphlets explaining its work which have appeared since the Evanston Assembly of the World Council of Churches almost begins to rival the number of delegates present. It can, however, be confidently asserted that this is one of the very best of them. In fact, it represents a notable achievement both of authorship and of publishing that such a detailed, thoughtful, and well-written account of the Assembly could be made available so quickly. This is the more remarkable because the book gives no impression, as some others about Evanston have done, of being substantially written before the Assembly started and then hastily interlarded with a few quotations from speeches and descriptions of the First Methodist Church to give it an air of verisimilitude.

On the contrary, this is an extremely sensitive and balanced attempt to describe what happened at Evanston by one who moved about and watched and listened most carefully and one who, as a church historian and a resident of Chicago, was singularly well equipped to interpret what happened. Those who know Mr. Nichols will not expect him to sentimentalize anything or to look with an indulgent eye on any manifestation of ecclesiastical cant or dishonesty, and the book has its full quota of astringent and lively comments. This makes it all the more impressive that the general effect given is that the Evanston Assembly was a real work of the Holy Spirit which will provide guidance and inspiration for the churches for a long time to come.

Mr. Nichols gives us many lucid and shrewd

accounts of highly complicated matters. This reviewer was particularly grateful for the discriminating treatment of the difficulties of those churches which could not partake of open communion at Evanston, difficulties which are not always very sympathetically considered among Free Churchmen. The discussion of the nature of Christian unity was also outstanding. This makes the book not only the best statement of the work of the Evanston Assembly for American readers but also one of the most useful introductions to the present state of the general ecumenical conversation.

DANIEL JENKINS

THE AMERICAN COLLEGE CHAPLAINCY

By Seymour A. Smith. Association Press, 1954. 180 pp. \$3.75.

This is an excellent little book of its kind. Essentially it is a job analysis constructed from the author's study of questionnaires returned by a hundred and fifty college chaplains dealing with the origins, responsibilities, and problems of the chaplaincy on their own campuses. What emerges from these questionnaires is the description of the growth of the chaplaincy movement, an account of the actual role of the American college chaplain as teacher, leader of worship, director and coordinator of religious activities, and counselor. Added to this description of how the movement came into being and what the chaplain actually does in his job are brief chapters summarizing the training and experience which men now in the college chaplaincy have had and the problems that confront them in their work. The book concludes with a chapter dealing with the strengths, the weaknesses, and the potential dangers in the chaplain's role.

What is missing from this book, and perhaps it is too early to expect significant reflection here, is any real evaluation of a chaplain's work. Does the chaplain in fact make any impact on the lives of the individual students or on the college community as a whole? If so, in which of his roles and in what ways? What is the relative effectiveness of his approach to the religious problems and life of students and college community as compared with other approaches? It is not enough to balance the

verbal arguments pro and con. We need empirical studies which provide the basis for dependable evaluation. Nor do we find in this presentation of the college chaplaincy any well-formulated philosophy of the relation of religion to higher education or of the chaplain's role as such. Missing too is any discussion of the theological dimension or the theological issues posed by the emergence of this new movement. I raise these issues not as criticisms of Smith's work, for his book makes no pretension at being more than a descriptive statement of how the chaplaincy movement grew, what chaplains do, and what their problems are. Rather I mention them because they are the fundamental problems with which churchmen and educators alike must be concerned. This book is a beginning; it is the kind of a book which everyone interested in religion and higher education or in a vocation in religious college work will want to read.

PERRY LEFEVRE

GREAT SYSTEMS OF YOGA

By Ernest Wood. Philosophical Library, 1954. 168 pp. \$3.50.

Professor Ernest Wood is better known as an interpreter of Indian wisdom than as a physical scientist, for which he was originally trained. Having spent thirty-eight years in India as an educator, he has developed a profound respect for yoga. In this book he tries to propagate yoga for practical use in the West. The author has a knack for interpreting complex ideas in simple language. However, it seems to this reviewer that the book leans too heavily toward yoga practice and its application at the expense of a critical systematic approach.

Under the heading of "The Ten Oriental Yogas" the author deals with seven well-known Indian yoga schools and adds three others—the Persian Sufis, the Buddhist "Noble Way," and the Chinese and Japanese Zen. This is an interesting thesis but debatable. Otherwise, the book is a useful introduction to those who are interested in the classical Indian practice of yoga.

JOSEPH M. KITAGAWA

THE CROSS IS LIFTED

By Chandran Devanesen. *Friendship Press*, 1954. 68 pp. \$1.50.

The author is professor of history at the Madras Christian College, Tambaran, India. Educated both in India and at Cambridge, England, he has an unusual mastery of English language.

Many of the poems in this book are his own prayers—prayers as a son of old yet young India and also as a committed Christian. Thus he prays:

"Two thousand years have slipped by
like freshets in the Ganges
since St. Thomas came to our land.

.
our wise men have not yet seen the star
and the manger of Bethlehem
is not yet the cradle of our land.
But Christian hope never dies
and the ends of the strands of destiny
are held safe in the hands of God.

.
Pass it on to the ends of the earth!
Christ is the answer—Ours! Yours!"

JOSEPH M. KITAGAWA

BUDDHIST TEXTS THROUGH THE AGES

Edited by Edward Conze. In collaboration with I. B. Horner, D. Snellgrove, and A. Waley. *Philosophical Library*, 1954. 323 pp. \$7.50.

The study of any religion requires one's familiarity with its sacred texts. In this respect, Buddhism presents a difficult problem, because its texts are written in Pali, Sanskrit, and other Far Eastern languages; and many of the texts have never been translated into Western languages.

In recent years the international cooperation of scholars in Buddhist studies has resulted in the publication of important Buddhist texts—both Hinayana and Mahayana. But, by and large, these texts cannot be obtained readily by laymen.

In this respect, *Buddhist Texts through the Ages* can be a useful handbook for those who wish to acquaint themselves with a wide variety of Buddhist texts, even though by necessity this book cannot be exhaustive. The first section of the book is devoted to Hinayana texts.

The second section is a selection from Mahayana texts. The third section is taken from the Tantric or Esoteric Buddhism. The fourth section, "Texts from China and Japan," is too brief and needs further elaboration in the future. The book is meant to be a sequel to Dr. Conze's *Buddhism—Its Essence and Development* (2d ed., 1953). These two books will give a very good bird's-eye view of Buddhism.

JOSEPH M. KITAGAWA

THE GOSPEL AND THE GOSPELS

By Julian Price Love. *Abingdon-Cokesbury*, 1953. 191 pp. \$2.75.

The purpose of this volume is to mediate certain results of scholarly study of the Gospels to "workaday Christians," or to present "as simply as possible a re-study of the gospel in the light of scholarly research." The book contains in expanded form the Perry Bible Lectures given at the Cumberland Presbyterian Theological Seminary in 1952. The author is professor of biblical theology in Louisville Presbyterian Seminary.

After a preliminary word about the "one gospel in many," Professor Love deals with the material in the general order of frequency of attestation: the Passion narrative as a "four-fold gospel" account, the ministry of Jesus as "threefold," and the "twofold gospel of an ethic grounded in love" (i.e., roughly the Matthean Sermon on the Mount and Lukan parallels and other teaching materials). The particular emphases of the Gospels are further discussed as "idealization" (especially Matthew and Luke) and "realism" (especially Mark and John). A final chapter re-emphasizes the aspect of "unity" in terms of the familiar themes of the Kingdom of God and Christian redemption.

In a work of this sort there are a number of inevitable oversimplifications which may at times be misleading (e.g., in the differentiation of "realism" and "idealization"). But the author shows an excellent grasp of the main emphases and implications of modern critical study of the Gospels and on the whole achieves very respectable results in the accomplishment of his avowed purpose.

ALLEN WIKGREN

AGAINST THE STREAM

By *Karl Barth. Philosophical Library, 1954. 246 pp. \$3.75.*

This volume contains nine different writings—short, occasional pieces written in the period between 1946 and 1952. The preponderance of interest centers on postwar political questions. The collection succeeds in accomplishing its editor's purpose of throwing light not only on the author's major themes as a dogmatist but also on Barth as person and churchman.

The most space is devoted to "Documents of a Hungarian Journey," in which are recorded lectures, notes from informal discussions, and letters reflecting the impact of a journey to that section of the "political" East in the spring and summer of 1948. Emil Brunner—in the exchange of letters printed—calls Barth to task for a certain inconsistency evidenced between Barth's earlier effort to rally the church to oppose National Socialism and his current unwillingness to repeat his protestations against Russian and satellite totalitarian forms of statehood. Barth's reasons for distinguishing between Nazi and Communist are theological in premise, resting on his doctrine of revelation. In effect, one could oppose Hitler precisely because of his alleged divine revelation and the bewitching power of its claim. Barth argues that communism does not yet pose for the *Western* church a concrete threat analogous in theological substance to that of National Socialism. Wherein the church behind the Iron Curtain faces the new totalitarianism, it must draw its own line—and any advice from the Western church at this time is wholly gratuitous and even arrogant.

The other pieces in the compilation relate directly to the dogmatic position which Barth establishes from which to handle the pressing issues between state and church, and the selections in the volume as a whole are supportive of Barth's argument against Emil Brunner's East-West position. Again, as was true in the now-famous argument between these two disputants over natural theology, Barth tends to come off better as logician. But to this reviewer there is something specious about the position Barth now takes for the church in the midst of political change. He tends to define

"political change" in a narrow and almost naïve articulation of a strong negative reaction against the American and democratic perspective on postwar struggle. While admitting the pretensions which exist within the American perspective, we doubt that the complexity and substance of that perspective is accurately and validly taken into account by Barth in these writings.

MALLARY FITZPATRICK, JR.

SECULARISM A MYTH

By *Edwin Ewart Aubrey. Harper, 1954. 191 pp. \$2.50.*

Liberalism is by no means dead, nor need it posture defensively without alternative. Throughout the pages of this well-organized and brief analysis liberalism takes the offensive—responsibly and persuasively. Professor Aubrey manages to pack a tremendous lot of theological erudition into the six chapters of this volume. In brief compass and in concentration on a basic theme, the work still could be appreciated as bringing up to date the valuable *Present Theological Tendencies* of two decades ago.

The theme of the work is treated by means of four theses:

(1) The current attack on secularism has become so diffuse as to be very misleading, and the issue needs to be redefined. (2) The history of Christianity has in fact been characterized by repeated influence from secular quarters in such fashion that the proposed dissociation of the church from culture would be fatal to the development of Christianity itself. (3) On the other hand, there have been spiritual values in secular movement which Christianity cannot claim to have originated and which should, in plain justice, be acknowledged. And (4) in the light of these considerations we need a new strategy which is at once humbler and bolder, less plaintive and more responsible.

Professor Aubrey clearly has in mind the deliberations at Evanston in the summer of 1954 as he argues his case for a reorientation of the church's approach to the mind of today. If church groups properly follow up the World Council meeting with study groups, this work could well take its place on the reading list for such after-Evanston study.

MALLARY FITZPATRICK, JR.

THE ROOT OF THE VINE: ESSAYS IN
BIBLICAL THEOLOGY

By *Anton Fridrichsen and Other Members of
Uppsala University. Philosophical Library,
1953. 160 pp. \$4.75.*

By title, subtitle, and table of contents, this volume seems to promise that it is a highly important publication. It is proclaimed to be a symposium, by members of the eminent New Testament seminar at Uppsala, in honor of the late and very great *magister* of the seminar, Anton Fridrichsen. It is not inept to say that the Uppsala seminar was the real successor to the Deissmann seminar in Berlin. Through two decades under Fridrichsen's leadership, this Swedish school has forged steadily ahead in the very van of New Testament scholarship. One has learned to expect great things from the Uppsala seminar.

By its actual contents, however, this volume badly disappoints all such promise. It does not at all sufficiently represent the qualitative excellence and the well-balanced diversification of typical Uppsala productivity. For one thing, most of the essays here published exemplify only a single type of interpretative technique, and that a very antiquated and outworn type. It is typology. Now typology is not merely medieval—it is actually archaic! Most fortunately the Uppsala seminar has done much more and far more meaningful things than just typology. For an impression of the vast scope and variety of recent Uppsala investigations one should turn to the twenty volumes in the epochal *Acta* series, edited by Fridrichsen himself. Chiefly this volume represents the very constricted interests of its editor.

A brilliant exception to this stricture is the vigorous essay by Anton Fridrichsen that stands central in the collection. It aims at a fresh revaluation of the religious significances of Jesus and Paul and the Fourth Evangelist, each in relation to his own immediate situation, and each in relation to the other two personages in this towering trio. A grand display of bold correspondences results.

Equally consonant with Uppsala standards is the final study by Bo Reicke presenting a "Synopsis of Early Christian Preaching." Bo Reicke has just gone to Basel in succession to

Karl Ludwig Schmidt. He should be teaching here in America instead, e.g., here in Chicago!

HAROLD R. WILLOUGHBY

THE BOOK OF EZEKIEL

*Vols. I and II. By Julius A. Bewer. Harper,
1954. 155 pp. \$0.75 each.*

This little commentary illustrates the competent scholarship, the penetrating religious insight, and the lucid literary style characteristic of the late Professor Bewer.

The Introduction locates Ezekiel in Babylonia; "he felt himself transported in a trance to witness the idolatries in the Jerusalem temple, . . . so at times he addressed his messages of condemnation and judgment to those in Jerusalem, while in reality he was in Babylonia."

Regarding the abnormal in Ezekiel, his "transcending spiritual experiences," though "combined with resulting speechlessness and paralysis," are "akin to those of the great mystics, and it is precarious to deny their genuineness."

"As prophet, priest, teacher in prose and poetry, theologian, apocalyptic seer, pastor and reorganizer, but above all as a man of towering faith, he was one of God's great ministers to whom only one thing mattered supremely: the glory of God."

CHARLES GORDON CUMMING

Bangor, Maine

ORAL TRADITION

By *Edward Nielson. ("Studies in Biblical Theology.") Alec R. Allenson, Inc., 1954. 108 pp.
\$1.25.*

This book of one hundred pages has been translated to introduce English readers to the modern Scandinavian traditio-historical school of biblical criticism. The author gives a brief survey of the literature of the school, discusses the role of oral tradition in the Near East and in the Old Testament, and as examples of traditio-historical method examines Jeremiah, chapter 36, Micah, chapters 4-5, and Genesis, chapters 6-9.

For this school the written Old Testament

is a creation of the post-Exilic Jewish community; of what existed earlier, only a small part was in fixed written form.

▀ The author is hypercritical of literary criticism and of its analysis of biblical books into literary sources. However, his discussion of the nature and methods and reliability of oral tradition is both stimulating and valuable.

CHARLES GORDON CUMMING

Bangor, Maine

PSYCHOTHERAPY AND THE CHRISTIAN
MESSAGE

By *Albert C. Outler*. Harper, 1954. 286 pp.
\$3.50.

Professor Outler in this book seeks to "relate psychotherapy and Christianity in valid synthesis and productive alliance." Between the two he finds important areas of agreement and of disagreement. He holds that Christianity can readily appropriate not only the clinical aid afforded by the psychotherapist but also the critique and correction of much that passes for Christian worship, teaching, and conduct. He is thus ready to accept the psychotherapist's practical wisdom, for this is empirically derived and his very own. But in the primary assumptions he finds a serious clash which divides the general movement of psychotherapy from the main tradition of historic Christianity. The vast majority of psychotherapists regard historic Christianity as an obsolescent mode of interpreting the human problem which is now being superseded by the superior wisdom of the new sciences of man among which psychotherapy stands chief. This world view is, however, not inherent in psychotherapy but *borrowed* from the naturalistic philosophy of science. In the case of Christianity it is the *practical wisdom* which is borrowed. The theistic world view is the very bone and marrow of its gospel. He therefore proposes that, just as Christianity should accept the practical wisdom of the psychotherapist, so the psychotherapist may accept the world view of the Christian. He argues that psychotherapy can operate as readily in a Christian context as in that of scientific humanism; that, in fact, a psychotherapy which made a place for God would draw its truth from deeper wells than science.

This book is stimulating and provocative, and it raises some important questions. One of these has to do with the "deep-running distinction" which Dr. Outler seeks to draw between "neurosis" and "sin" and between "remorse" and "true repentance." Apparently he wants to separate religious experience from mental illness instead of recognizing that in "neurosis" we are concerned with the precise problem of sin in its variant forms and that remorse, even in its pathological extremes, may be a manifestation of the *vis medicatrix Dei*. For this reason the experiences of the mentally ill provide for us an empirical approach to the problems of sin and salvation.

But how much advantage has been taken of the opportunity thus afforded? The answer is, "Very little." The psychotherapists have seldom carried their inquiries to the level of the religious, while the religionists, even in this period of widespread interest in counseling and psychotherapy, have made no use of scientific methodology in the exploration of the interrelationship of religious experience and mental illness. Dr. Outler himself seems a case in point. Not only does he misapprehend that problem but his attitude seems that of a mind at least partially closed. In spite of his denial of any wish to "tailor psychotherapy to the dogmas and traditions of historic Christianity," he still repeatedly insists that the Christian believer "must stand firm on Christian ground."

With the contention that we need today a better understanding between the worker in psychiatry and religion we may fully agree but not with the conditions of the proposed alliance. Dr. Outler's analysis seems incorrect. What is needed in such an alliance is not the imposition upon psychotherapy of a Christian world view but rather the broadening of the base of psychopathology and its associated sciences by taking into account the phenomena of religion. Without this, human beings cannot be understood either individually or collectively. This task calls for the asking of significant questions. It calls for the use of sound scientific method. It calls for the open mind. Our faith as Christians is that the correct answering of those questions will serve to confirm the insights of Jesus and of Paul.

ANTON T. BOISEN

Elgin, Illinois

PREACHING

By *Walter Russell Bowie. Abingdon, 1954. 224 pp. \$2.75.*

"How wide and wonderful is the preacher's opportunity," writes Walter Russell Bowie, summing up his experience as preacher and as teacher in four theological faculties over a period of forty years. He does not write as a closely limited pulpit specialist but links his material to the whole area of a minister's relationship with God and his people.

The title of the book is *Preaching*. For the assistance of prospective readers the title might have been more specific, since the material seeks definitely to help preaching to be relevant to the moods and needs of an atomic decade. The book is lenslike in its focus of universal and long-time truths upon today's "sharp doubts, aggressive sins and repudiation of the gospel."

To certain areas Dr. Bowie has given especial emphasis:

1. Evangelism, calling for awareness of universal spiritual hunger, of men's need for an uplifting purpose, of Christ's kingdom as a cause to serve, of our own need for the adequate saving grace of God.

2. Prophetic preaching direct to the personal and social conscience of the church. There are suggestions for preaching upon controversial issues, such as race and economics.

3. The Bible as a directive for our faith and as the preacher's richest resource.

4. Significance of the real Jesus who comes through the mist of human speculation to recapture us.

5. The relation of theology to the issues and needs of our generation.

The greater and stronger parts of Dr. Bowie's book are given to the materials of preaching. However, we are glad for a section on the mechanics of sermon construction. He skilfully presents some kindling homiletic materials which his own Bible study has uncovered.

As might be expected in a book by Dr. Bowie, there are numerous phrases and titles which set a preacher's mind to producing; among these: "Christian Faith Says Yes," "When Good Men Go to Pieces," "Over-shadowed but Not Soured," "Little Com-

panies of Christians," "What Sort of God?" "Men Like These Are Real," and "Flame of Divine Communication."

ERVINE P. INGLIS

Webster Groves, Missouri

INTRODUCTION TO RELIGION

By *Winston L. King. Harper, 1954. 563 pp. \$6.00.*

The plain title of this book is hardly sufficient to suggest its scope and significance. It is really an introduction to comparative religion, with a careful building-up of data from many different religions and a raising of questions which are posed by the existence of these various forms of faith.

The author begins with the question, "What is religion?" and sets forth an answer in terms of both the unity and the diversity of religion. He finds that all religions distinguish between the sacred and common parts of life and attempt to fill the needs of men. Religion is, he affirms, "the whole man relating himself to ultimate reality as a unity in all his personal attitudes and actions." Analyzing the differences of religions, he finds these to consist not in their goals but in their methods. In order to give a picture of these differences, he makes a "vertical" section running from primitive religion through national religion to universal religion and then turns to a "longitudinal" section in which divergences are studied in several major areas. These areas are marked out by the questions: "How shall men live together?" "How achieve salvation?" "How answer basic queries?"

In discussing the societal forms religion has taken, he shows how religion has progressively developed special types of association for itself and how ritual has provided a cohesive force in these. Taken as a quest for salvation, religion has offered the ways of works, devotion, and mystical knowledge. As for the basic questions religion asks and the answers it gives to those questions, they include the following: Whence come we?—from a divine source. With what do we deal?—spiritual reality. What is a man?—a soul to be saved. Why suffering?—to which answers of passivism, optimism, and dualism are given.

Finally, an evaluative comparison is under-

taken. Judgment is based on how well a religion agrees with our otherwise best assured knowledge of reality, on the kind of personal and social values it encourages, and on the kind of character it produces. It is held that, by some such tests, each must select the religion in which he can believe, and to those who do believe in a given faith the right to attempt to propagate it cannot be denied. In the end it is not expected that a universal faith made up of the several religions put together will come into being, but it is believed that all religions will be both modified and enriched by their intercourse and enabled to live together more peacefully.

It may be wondered whether it is correct to find the distinguishing mark of religion, as the author does, in the fact that it divides the world into two parts, one part sacred, one part not. Does not primitive dynamism conceive a power which may express itself in and through anything? And would not much modern religious thought also repudiate the dichotomy? Would it not also be better to use the term "dynamism" rather than "pre-animism," which suggests a time sequence which cannot always be verified? Books cited for source material about various religions are usually standard works; for Babylonian sources, Pritchard's *Ancient Near Eastern Texts* might now be used. Reference to "the Oriental" (p. 99) is not now popular in Asia; "Jehovah" is also a questionable form. To classify faith as belonging to "the way of devotion" (chap. xxii) in which the predominant element is emotion (pp. 307-8) is to make it mean something much different from what it meant to such a religious thinker as Paul. The definition of religion by L. de Grandmaison should be found in his *History of Religion* (I, 3). The name of the author of *Interview with India* is misspelled on page 483, note 1.

JACK FINNEGAN

Berkeley, California

KERYGMA AND MYTH

Edited by Hans Werner Bartsch. Macmillan, 1954. 228 pp. \$4.50.

In a monograph in 1941 Rudolf Bultmann, fearful that the kerygmatic emphasis which

had grown out of form criticism might degenerate into pious biblicism, set forth the case for "demythologizing" the New Testament. *Kerygma and Myth* is an English translation of the major portion of the German edition published in 1948. It contains Bultmann's original article, together with responses by four German scholars, two of them in the New Testament field, two of them theologians, plus two rebuttals by Bultmann and, finally, "an English appreciation."

Bultmann is both rationalist and revelationist. As rationalist he insists that the New Testament needs to be stripped of its Jewish apocalyptic and Greek gnostic myth. He acknowledges that this is nothing new to the liberals but regards them as having thrown out the kerygma, the message itself, along with the myth. As revelationist he proclaims the kerygma to be independent of historical criticism; it can be arrived at only through faith—faith that God acted in history in the event of Christ. The kerygma, however, needs to be interpreted existentially. On this basis he concludes that man's true eschatological existence is achieved when he lives in the world but "as not using it."

Among Bultmann's critics, Helmut Thielicke rejects demythologizing entirely, holding that myth is necessarily the way man looks at things. Julius Schniewind accuses Bultmann of sacrificing the "scandal" of the gospel itself. Ernest Lohmeyer and Frederick K. Schumann regard myth as required but acknowledge that it needs interpretation. However, as the basis of interpretation, existentialism is criticized by Lohmeyer on the score that it does not deal with the relation of God to the world, and by Schumann on the count that existentialism involves subjective norms. In his "English appreciation" Austin Farrer correctly attributes the difficulty of the argument to the ambiguity surrounding the concept of myth.

The liberal reader will find himself sympathetic with Bultmann's concern for preserving the contribution of historical criticism, but he will regard as untenable, of course, his dialectical notion of revelation, for certainly from the beginning faith has been integrally related to historical situation. Also it would seem that Bultmann does less than justice to the concept of myth, depicting it for the most part as fable

made obsolete by science and giving little recognition to the role of myth in expressing truth.

GERALD E. MAGGART

Kansas City, Missouri

THE HOUSEHOLD OF GOD

By Lesslie Newbegin. Friendship Press, 1954. 177 pp. \$2.75.

Lesslie Newbegin, bishop of the Church of South India, native Scot, writes on the nature of the church. He is provocative and stimulating, and readers may well find themselves alternating between agreement and disagreement. With the prospect of the Second Assembly of the World Council before the churches, this small book is particularly relevant. The growing concern for the mission and unity of the church will find solid constructive material in these pages.

The style is lucid. The content is biblical. The approach is authoritative. There are few if any evidences of hesitancy or lack of clear convictions. These factors may disturb some American readers, particularly Congregationalists. Bishop Newbegin lacks appreciation of the "gathered" church, but what he does appreciate ought to be vividly understood by those in the "gathered" churches.

Most of the ecumenical conversations occur in the antithesis of Catholic and Protestant, of structure and message. Ordinarily omitted is the Pentecostal. "Pentecostal" is the term used to describe those Christians who consciously stress the importance of the Holy Spirit. Power or Presence might be used to characterize their emphasis as against the structure of the Catholic or the message of the Protestant view. In this section Bishop Newbegin offers a rewarding discourse.

Another salutary stress is that upon mission and unity. This is interpreted in an eschatological context. Here again some American readers will stumble. Differences of language and vocabulary need not obscure the stirring call to fulfil the commission given into the church's keeping.

Bishop Newbegin has a nice, if occasionally, sharp wit. The sentimentality of some customs is stripped away. The felicitous use of language is a frequent delight.

This book can be recommended reading. Mission, obedience, reunion, theological discussion, and parish practice are thoughtfully brought together.

THOMAS CHALMERS DICK

Lincoln, Nebraska

REVELATION AND RELIGION

By Herbert H. Farmer. Harper, 1954. 244 pp. \$3.50.

Herbert H. Farmer is Norris-Hulse Professor of Divinity in the University of Cambridge. He is author of *God and Men*, *The Healing Cross*, *Things Not Seen*, and *The World and God*.

This work, which is a study of religion from the angle of the Christian revelation and faith, represents the first series of Gifford Lectures which he gave in the University of Glasgow in February and March, 1950. Another book representing a second series of lectures will follow to conclude the argument.

Here is a scholarly effort, and successful too, to fill in a large gap in the theological picture: a "theological history of religion," as Tillich calls it, which is what the author means by his own admission of his "theological interpretation of religion." This is not a book for preachers who want their theology to read like novels. But theology should not. For that matter novels should not read like most present-day novels. Still I decry the ponderous style in which our present-day theologians are writing. This does not mean that they should discard the language of their science for the moment's common jargon. But they should not overlook so lightly and haughtily that they have a necessity to communicate and that, if they wish to communicate, they have a responsibility not only to think well theologically but to write well artistically. There is no reason why in a work of theology the author's feelings of joy, suspense, doubt, and certainty should not shine through his words.

This is a solid piece of work. The newness to me of the middle chapters (iv-viii) was especially exciting because in much of it the material was brand new, or old material treated with imaginative newness. The material and treatment of the material in the last chapters are too patently borrowed. I count this a valu-

able addition to my library, and I wait with keen interest the publication of the second volume.

MITCHELL T. ANCKER

Chicago, Illinois

FIRE IN THY MOUTH

By Donald G. Miller. Abingdon-Cokesbury, 1954. 160 pp. \$2.50.

Read this book! This is my advice to every minister. And this I give so unqualifiedly in spite of the first two chapters which many preachers would read, the first anyway, then throw the book away. Even in the second chapter, "The Role of the Bible in Preaching," there are profitable insights, like: "Historically it was neither the Bible which produced the church nor the church which produced the Bible. They were both the products of the Gospel, the one good message of redemption."

But in the third chapter, "The Preacher as Biblical Interpreter," you reach pay dirt by the bucketful. From this: "There is a dangerous tendency in many circles today to be more concerned with what a man believes about the Bible than with whether the man believes and obeys what the Bible says," to some genuinely magnificent insights into creeds and creedalism, Professor Miller nudges with movable force to a reconsideration of the ultimate ground of any preaching.

Later, in the final chapters, there are many brilliant flashes. They fly like sparks. Your attention must be focused if you will catch them. They are hot enough to set your mind on fire, as when he notes a distinction between the minister as an agent of God and the minister as an instrument of God. And "Protestantism stands for personal faith, but not for individual faith. And there is a great difference!"

Then, too, you will be introduced throughout to a large company of Professor Miller's friends and teachers. They are very engaging people, some of whom I dare say you have never met. But, if you are like me, their talk will send you scurrying to them with your calling card at your earliest convenience.

In the end you may feel as I do—that Professor Miller could throw away his crutches.

MITCHELL T. ANCKER

Chicago, Illinois

PEOPLE'S PADRE

By Emmett McLoughlin. Beacon Press, 1954. 288 pp. \$3.95.

Anyone interested in an "inside look" at the Roman Catholic church should read this hard-hitting and fascinating volume. It is the autobiography of "Father Emmett," a Franciscan priest in Phoenix, Arizona, whose spiritual pilgrimage and earthly struggles led him six years ago to a withdrawal from the priesthood and a repudiation of Roman Catholicism. This defection came about when hierarchical superiors insisted that the local social welfare activities of this "people's padre" were too worldly concerns for a priest, though actually it was prepared for by long years of growing dissatisfaction with the claims and requirements of the Roman Catholic way.

The criticism of Roman Catholicism throughout the entire volume is intense and severe. Written from the perspective of one who feels himself liberated from an unjustifiable system of regimentation and thought control, the mood is one of critical condemnation of that earlier experienced repressiveness. No punches are pulled. The seminarian's life is seen as a life of indoctrination in which freedom of thought is expelled and in which the dominant psychological mood becomes one of fear—"fear of authority, fear of sin, fear of the ever-threatening fires of hell" (p. 19). Life in the monastic orders "takes the form of a caste system reminiscent of medievalism" (p. 26). The financial appetite of the church is pictured as immense and is satisfied by "various methods of financial extraction . . . as complex and effective as federal taxation" (p. 76). Catholic regulations with regard to sex and medicine are pictured as doing irreparable damage to human lives. The whole body of Catholic doctrine and law is held to be "productive not of peace of mind but of anguish of soul—not of normal creative life but of barrenness of spirit and bleakness of ignorance" (p. 97). And, because of all this, Roman Catholicism is seen as posing a serious danger to America itself: "To the extent that it becomes Catholic the freedom of thought, of initiative, and of progress in America will be destroyed" (p. 239).

This, then, is the judgment of one man, speaking out of his own personal experience.

Those seeking to understand and evaluate the Roman Catholic way should examine this testimony as well as that which bears the "imprimatur" of the church itself.

JOHN VON ROHR

Claremont, California

LOOK AT THE CITY

By *Janette T. Harrington. Friendship Press, 1954. np. \$2.00.*

WHEN

Edited by *Lucy M. Eldredge. Friendship Press, 1954. 80 pp. \$0.50.*

MAN AND GOD IN THE CITY

By *Kenneth D. Miller. Friendship Press, 1954. 179 pp. \$2.00.*

This reviewer spends his working day as an urban sociologist. Each day is filled with the studies of the population and housing characteristics of the metropolitan area with its endless amount of statistical work. Yet beneath the surface of this dispassionate research there are human beings participating in the drama of modern urban living which no amount of statistical data can comprehend. It was, therefore, with a great deal of satisfaction that these books were read, for they deal with people who are more than ciphers on a statistical abstract.

The authors do not claim to be sociologists. They are churchmen writing on the current home missions study theme for our local churches. Yet each of them has remarkable grasp of the sociological background in which urban life must be understood. Such a life is often characterized by loneliness, bewilderment, frustration, and despair. It is a rapidly moving life motivated by the desire to "succeed" and "get ahead." The essential problem of the city is epigrammatically stated by Dr. Miller: "We know how to conjugate the verb 'to have,' but not the verb 'to be.'"

That the church has a great responsibility in the modern city is obvious. The problem is described pictorially by Miss Harrington, narratively by the able editorship of Miss Eldredge, and analytically by Dr. Miller. The

first is an excellent collection of photographs capturing in more enduring form what very often is overlooked by the busy city dweller. Its poetic commentary on the faces and scenes of the big city brings a depth of spiritual insight to the barrenness of statistical tables.

The narratives gathered together by Miss Eldredge tell the story of how churches have tried to minister to the various needs of the city. These stories are full of human interest, sometimes tragic, often inspiring and always instructive. Behind both of these books, however, must stand Dr. Miller's analysis of the city and the church's relation to it. The author's years of service in city missionary work makes him eminently qualified to write on the subject. He describes not only the broad outlines of the urban way of life but also its more specific aspects and points to areas in which the churches must provide leadership and action.

YOSHIO FUKUYAMA

Chicago, Illinois

YOUTH AND THE CHRISTIAN COMMUNITY

By *Rowena Ferguson. Abingdon, 1954. 140 pp. \$1.00.*

This study faces the problems of youth in present-day society frankly and discerningly. Their needs are considered in the light of recent studies both in psychology and in theology by an adult who has had wide experience with young people. The impact of an uncertain, groping adult world is felt to be the major element affecting their growth and development. The influence of the home is not minimized but is placed in perspective as a segment of the changing culture in which youth is groping for selfhood.

Growth into the Christian community is regarded as a stabilizing influence. A response of the whole person to Christian doctrine includes acceptance of the church and a desire to be an active part of a Christian fellowship.

Youth and young adult leaders will find themselves stimulated by this leadership manual.

MRS. WILLIAM EARL BREHM

Des Plaines, Illinois

THE BOOK THAT IS ALIVE

By John Paterson. Scribner's, 1954. 196 pp. \$3.50.

In the opening chapter, from the subject of which this book takes its name, the dynamic quality of the Bible as a whole is set forth with persuasive clarity and power. In a closing general chapter on "The Bible in Modern Life," a plea is expressed that people remove the Bible from the pedestal of Bibliolatry and place it in the midst of common workaday life where it belongs.

In between are to be found chapters on the wisdom literature which complete the Old Testament studies begun and continued in the author's two earlier books on the prophets and the Psalms. Here one benefits by the same careful scholarship and the same gift of direct, vivid expression which made these other books so helpful.

As one sees these ancient writings through the eyes of Dr. Paterson, one feels that it is most appropriate for the material to be brought together under this title, *The Book That Is Alive*. It is abundantly clear that the author feels himself to be working with the materials of living truth, and under his treatment many of the more barren passages come alive for the reader.

WILLIAM EARL BREHM
Des Plaines, Illinois

PAUL, THE WORLD'S FIRST
MISSIONARY

By Albert N. Williams. Association Press, 1954. 155 pp. \$2.00.

QUEEN ESTHER

By Laura Long. Association Press, 1954. 156 pp. \$2.00.

JEREMIAH, PROPHET OF DISASTER

By Virginia G. Milikin. Association Press, 1954. 155 pp. \$2.00.

These three brief biographies represent an attempt to present three biblical figures to teen-age boys and girls. They are the first in a series of biographies which will include men and women from the Bible and from later periods of church history.

The general approach is historical and descriptive. Information about the life and times of these people is presented in a detailed and colorful way. Something of the flavor of the culture is communicated in all three books. However, only in *Jeremiah* does the central figure come alive as a real person, a warm and vibrant human being. Paul and Esther are portrayed through their actions, but in *Jeremiah* we encounter the thought and feeling of the man which prompts that action.

None of these books does any kind of job on the interpretation of the phenomena described. The healing episodes of Jesus and Paul's conversion experience, for example, are simply described as events which happen. There are no clues within the covers of the books which would help their readers understand the meanings of the events. Some sections of *Paul* are not in line with the findings of biblical criticism, and one might also raise questions regarding the Christology presented.

These books are somewhat below the capacity of teen-agers in terms of really thought-provoking material. But in terms of vivid presentation of personality, *Jeremiah* could make a valuable contribution.

BARBARA HOLLERORTH
Hinsdale, Illinois

CHRISTIAN TEACHING IN THE CHURCHES

By John Q. Schisler. Abingdon, 1954. 173 pp. \$2.50.

This is a book which tries to say everything and consequently says nothing. The author seems intent upon proclaiming his views on so many areas of Christian education that the reader is left with obvious platitudes and a feeling of having been "preached at." The field of Christian education needs thoughtful books in which some area of religious education and growth is considered and documented with the concrete data of the author's experience in working with people. The author admittedly states that his book is a "call to action, a challenge to the dedication of life in a cause of great significance." But the thoughtful person will be more challenged by being led into a depth understanding of some part of the total

Christian education field and given some stimulation and insight as to how he might work with people in their growth in this area.

HUGO HOLLERÖRTH

Hinsdale, Illinois

THE DEVELOPMENT OF NEGRO RELIGION

By Ruby F. Johnston. *Philosophical Library*, 1954. 202 pp. \$3.00.

This book purports to be a study of the various ways in which the Christian religion expresses itself among contemporary American Negroes. The author does not concern herself, except incidentally, with the religions of Africa, and a minimum of historical material has been included. One of the results of inadequate historical orientation is the failure of the author to isolate anything distinctively Negro in the so-called "Negro religion" which she is attempting to explain and characterize. The reader will not find a great deal in the historical section which will enable us to explain the phenomena in the section on contemporary "Negro religion." If these phenomena (i.e., emotionalism and naïve ideas about God, heaven, and hell resulting from biblical literalism) can be explained as part of the fabric of conservative Protestantism, with revivalism in the background, then they should not have been isolated and, by implication, made the defining characteristics of "Negro religion."

In order to maintain the thesis implied in the title of the book, the author might have focused more attention on the religious ideas which the slaves brought to America. Then it would have been necessary to determine whether these ideas were destroyed, transformed, or preserved. An examination of contemporary "Negro religion" should enable us to determine what happened.

The author recommends her book "for clarity, facility of expression, and ease of understanding." However, as one reads, one gets the opposite impression. The author does not sufficiently transcend that which she describes to write a book about it. But, even if she did, she would probably find it difficult to formulate her conclusions in acceptable prose.

WILLIE WHITE

New Orleans, Louisiana

PENDLE HILL PAMPHLETS

Let Your Lives Speak. By Elfrida Vipont Foulds. Pendle Hill (Wallingford, Pa.), 1953. 32 pp. \$0.35.

No review of *Let Your Lives Speak* can capture the beautiful passages that are found throughout this pamphlet. This account by Elfrida Vipont Foulds, an English Quaker, of contemporary challenges which arise from the early events in the Society of Friends has poetic beauty. It takes you into the inner life of early Quakerism, helps you to realize what power there was in the earliest meetings, and reveals the glorious sense of God's presence which was shared by all.

It is from these profound experiences that Quaker optimism springs. "They see the ocean of love and light, not because they are a prey to easy optimism, but because they themselves are part of that ocean of love and light and their strength is swallowed up in it, whether they live or die. They live as if the Kingdom of God had come, and they die strong in the still spirit that keeps them."

Puerto Rican Neighbor. By Roy Schuckman. Pendle Hill (Wallingford, Pa.), 1954. 32 pp. \$0.35.

Puerto Rican Neighbor by Roy Schuckman is the story of a typical *jibaro* (countryman) who lives in a *barrio* or village where two-thirds of the Puerto Ricans are found. It vividly reveals that the United States has a Point Four problem in its own backyard: over two million people on a United States island 100 by 35 miles.

The strength of this pamphlet is not in the statistics and suggestions which are made in the final pages. It is found in the sensitive description of a man and his family whose daily hunger and weariness and frustration testify to the need for sympathetic help from their American neighbors.

Science and the Business of Living. By James G. Vail. Pendle Hill (Wallingford, Pa.), 1953. 32 pp. \$0.35.

Science and the Business of Living is the statement of a philosophy of life written by the late James G. Vail, noted chemist and Quaker.

It is not a treatise on science and religion but rather an account of how one scientist appreciates the contribution that religious qualities of life can make. The strength of this pamphlet lies in the many passages that are beautifully and powerfully written; its weakness, the inclusion of too many somewhat unrelated reflections and thoughts.

The Indian Testimony. By Amiya Chakravarty.
Pendle Hill (Wallingford, Pa.), 1953. 40 pp.
\$0.35.

Amiya Chakravarty in his pamphlet *The Indian Testimony* traces with obvious scholarship the growth of India's peace testimony from its beginnings in history and literature. He reviews the contributions made to it by Buddha, Asoka, Tagore, and Gandhi. The section on Gandhi is particularly interesting and helpful.

The author is highly qualified to write on this subject, having had close association with the Gandhian movement himself and being well acquainted with Westerners. *The Indian Testimony*, however, is not written for those who have had no previous introduction to the ideas of nonviolence, truth-force, etc. This is a pamphlet at the graduate level and requires very careful reading.

Amish Life. By John A Hostetler. Herald Press
(Scottsdale, Pa.), 1952. 32 pp. \$0.50.

For anyone interested in a brief, readable, illustrated account of Amish customs and practices, *Amish Life* is just what is needed. John A. Hostetler, himself from an Amish family, is a sociologist and a student of Pennsylvania folk culture. In *Amish Life* he tells about his people's manner of living and the religious significance of this way of life. This he does with understanding and sensitivity.

Poets Walk In. By Anna Pettit Broomell.
Pendle Hill (Wallingford, Pa.), 1954. 30 pp.
\$0.35.

Poets Walk In is a delightful account of a group of women who met together for ten years to help each other write poetry. The poems which punctuate this account give evidence of considerable success, and in a few

cases the works of members of this group have found their way into print other than in this pamphlet.

Pendle Hill has done us a service in publishing this story. It shows how a group of persons, at first inarticulate in verse, can together encourage the seeds of creativity within themselves. In a broad sense, this is a religious exercise and might well be tried by other groups.

Experiment with a Life. By Howard E. Collier.
Pendle Hill (Wallingford, Pa.), 1953. 32 pp.
\$0.35.

Among the publications by Pendle Hill there is often an autobiography by a religious seeker. *Experiment with a Life* records the pilgrimage of the late Howard Collier, a British Quaker medical doctor. In it he reviews the conflict he felt between his Victorian religious background and his scientific training, his search for intellectual coherence, his debt to Whitehead, and the finding of wholeness through his association with the Society of Friends. It is interesting to note that his search led him to "a new theory and practice of medicine" in which he came to recognize the spiritual factors in healing and health. Here is the story of a lifelong search for truth and the report of one man's discovery of the dynamics of Christianity.

LAWRENCE McK. MILLER, JR.
New Britain, Pennsylvania

A POCKET GUIDE TO UNITARIANISM
Edited by Harry Scholefield. Beacon Press, 1954.
67 pp. \$1.50.

Doubly important today is this kind of book. Liberal religion has been under severe attack. Yet it has the adherence of fine minds in many denominations and will gather new strength to resume its interrupted course. Here are well stated the main assumptions of the free spirit in religion. Harry C. Meserve shows how its positive values lie in attitudes that are deeper than dogmas, attitudes which demand the full efforts of our mental and moral and emotional capacities. These attitudes not only do not require fixity of belief but the very contrary.

The volume will be a boon to religious people who do not find a liberal church in their own city or community. As exhibiting the ideas and usages of Unitarians, it will be illuminating to anyone. Especially liberals, who are concerned for the religious education of their children, will find concrete suggestions and guidance in the chapter by Ernest W. Tuebler.

To some it may be a surprise to read of the notable emphasis on worship prevalent among Unitarian churches. For many years the published service book has been used by most of them, and there is a constant production of new materials of worship. Jacob Trapp, in a few pages, offers an eloquent and valid account of this central aspect of all religion.

Congregationalists will be interested in the story by Homer Jack of Unitarian methods and accomplishments at home and abroad in the field of social action, centered chiefly in the Fellowship for Social Justice and the Unitarian Service Committee.

VON OGDEN VOGT

Marco Beach, Florida

FACE TO FACE WITH INDIA

By Roland E. Wolseley. *Friendship Press, 1954.* 176 pp. \$2.50.

Face to Face with India is educational and enjoyable at the same time. Mr. Wolseley spent two years at Nagpur, helping to set up a department of journalism at Hislop College. While there he talked with Indian people from every walk of life, and the book is a running account of these interviews.

Although he obviously cannot fully understand the cultural pattern and environment out of which his characters emerge, his book gives the reader a wide and illuminating view of the habits and character of the Indian people.

The subject matter deals with such topics as education, politics, food, and medicine, but it is always presented from the point of view of people—all kinds of people: judges, doctors, teachers, rickshaw-drivers, Communists, and beggars. Characters such as N. O. George, the Christian Communist, are made to come alive and will not be easily forgotten.

There are sections of the book which lack

polish and other sections which persons better acquainted with India than Mr. Wolseley might raise their eyebrows about, but for the most part a person would have to look a long time before finding a more enjoyable way of learning about India's fine people.

JAMER R. SMUCKER

Dover, Illinois

UNDER THREE FLAGS

By Stephen Neill. *Friendship Press, 1954.* 185 pp. \$2.00.

Bishop Neill spent twenty years in India and was active in the formation of the South Indian United Church. He is, therefore, well qualified to write this survey of Christian work in India, Pakistan, and Ceylon which will serve as a sourcebook for churches studying these countries in the coming year.

The first section deals with some of the social, economic, and political issues which have been of concern to the people of Asia. Bishop Neill's attempt to present the Asiatic point of view in relation to these issues should be read by as many Americans as possible.

Of even more value, however, is his comprehensive understanding of the present work of the church in these lands and of their hopes and needs in the future. Coming from an Anglican, his wholehearted indorsement of the South India United Church is very refreshing. His statements concerning the qualifications needed by missionaries today are also well taken. It will be surprising to some to learn that a simple standard of living, close identification with the people, and a willingness to serve under national leaders indicates a new pattern rather than the continuation of an old. Unfortunately, this is often the case.

The closing emphasis on the need for maintaining evangelism as the primary motivation for missionary work is very important. Education, medical, and social work are important but can never replace the great commission to preach the gospel.

The book will be of interest to anyone desiring better to understand the work of the church in what were formerly mission areas.

JAMES R. SMUCKER

Dover, Illinois

CHANGE OF HEART

By *Harold A. Ehrensperger*. *Friendship Press*, 1954. 167 pp. \$2.00.

Mr. Ehrensperger in *Change of Heart* describes with real insight the spirit of many Indian young people as they seek in different ways to build the new India.

His portrayal of the young Communist, Vinod, provides the reader with an excellent picture of the evangelistic fervor, marked by an apparent lack of warmth and sympathy for people as persons, which is so typical of Communists everywhere.

Even more revealing is the description of Talat, a disciple of the Hindu ascetic, Vinoba Bhawe. The deep spiritual power in Hinduism which can produce a Gandhi or Bhawe also

finds expression in the devotion of thousands of disciples to such spiritual giants. As a Westerner, Ehrensperger has shown an unusual ability to understand and describe the sensitive Indian spirit.

The description of a Christian boy, Nihar, is perhaps the weakest. One is left uncertain as to how his Christian faith motivated him in a decision to devote his life to the service of his fellow-men.

Holding it all together is a rather contrived plot with a love story. This is a bit bold by Indian standards but will seem slow to young Americans. For its insights into Indian character, however, the book will be of interest and value to many.

JAMES R. SMUCKER

Dover, Illinois